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Memoirs of the Life, Studies, and Writings of the Right Reverend George Horne, D. D. late Lord Bishop of Norwich. To which is added his Lordship's own Collection of his Thoughts on a Variety of great and interesting Subjects. By William Jones, M. A. F. R. S. one of his Lordship's Chaplains. 8vo. 5s. Boards. Robinsons. 1795.

BIOgraphy is a very interesting but a very difficult species of composition. The judicious reader may trace in the events of history a grand outline of the characters and passions of mankind: but the picture must necessarily be on a large scale, the groupes crowded, and the objects indistinct. Biography presents us with a single portrait, in which we may contemplate at our leisure the minuter shadings and proportions, and which, when overcharged or spiritless, is equally disgusting to the eye of taste. An accurate investigation into the powers and varieties of the human mind is of all studies the most important; and a faithful narration of the principles and conduct of distinguished individuals might perhaps afford the surest basis for such researches; but it is almost unreasonable to expect from human intellect and virtue sufficient discernment, discrimination, and impartiality, to qualify for so difficult and delicate a task. An historian dispassionately describes actions and events long since past, in which neither his affections nor his interests are involved.—But a biographer ought not merely to have been a contemporary, but intimately acquainted with the person whose memoirs he gives to the public:—how otherwise could he be enabled to relate those little traits and occurrences which are necessary to the delineation of character? Yet, it is scarcely from the partiality of friendship that we are to expect unbiassed truth, and still less from the malignity of enmity. Where is the man who is not, on any subject, liable to prejudice; whom neither affection, interest, nor bigotry, can influence; who is incapable of being seduced himself, or of attempting

C. R. N. ARR. (VOL. XV.) November, 1795. S to

to mislead others? Wilful misrepresentation, to serve a sinister purpose, is justly entitled to, and when detected will not fail to meet with, general reprobation: but the exaggerations of grateful affection have a claim upon the universal sympathies of mankind.—Mr. Jones has given no shade to the picture which he draws of his amiable friend and patron.

‘The works of the late bishop Horne (it is said in the prefatory address) are in many hands, and will be in many more. No reader of any judgment can proceed far into them, without discovering, that the author was a person of eminence for his learning, eloquence, and piety; with as much wit, and force of expression, as were consistent with a temper so much corrected and sweetened by devotion.

‘To all those who are pleased and edified by his writings, some account of his life and conversation will be interesting. They will naturally wish to hear what passed between such a man and the world in which he lived. You and I, who knew him so well and loved him so much, may be suspected of partiality to his memory: but we have unexceptionable testimony to the greatness and importance of his character.’ p. i.

‘In his intercourse with his own family, while the treasures of his mind afforded them some daily opportunities of improvement, the sweetness of his humour was a perennial fountain of entertainment to them. He had the rare and happy talent of disarming all the little vexatious incidents of life of their power to molest, by giving some unexpected turn to them. And occurrences of a more serious nature, even some of a frightful aspect, were treated by him with the like ease and pleasantry; of which I could give some remarkable instances.’ p. xi.

‘Dr. George Horne late bishop of Norwich, and for several years president of Magdalen college in Oxford, and dean of Canterbury, was born at Otham, a small village near Maidstone in Kent, on the first of November, in the year 1730. His father was the reverend Samuel Horne, M. A. rector of Otham, a very learned and respectable clergyman, who for some years had been a tutor at Oxford. This gentleman had so determined with himself, to preserve the integrity of his mind against all temptations from wordly advantage, that he was heard to say, and used often to repeat it, he had rather be a toad-eater to a mountebank, than flatter any great man against his conscience. To this he adhered through the whole course of his life; a considerable part of which was spent in the education of his children, and in a regular performance of all the duties of his parish. He married a daughter of Bowyer Hendley, esq. by whom he had seven children,

children, four sons and three daughters, The eldest son died very young. The late bishop was the next. His younger brother, Samuel, was a fellow of University college; where he died, greatly respected and lamented.' p. 15.

' Mr. Horne, the father of the family, was of so mild and quiet a temper, that he studiously avoided giving trouble upon any occasion. This he carried so far, that when his son George was an infant, he used to awake him with playing upon a flute; that the change from sleeping to awaking might be gradual and pleasant, and not produce an outcry; which frequently happens when children are awakened suddenly. What impression this early custom of his father might make upon his temper, we cannot say; but certainly; he was remarkable, as he grew up, for a tender feeling of music, especially that of the church.' p. 17.

He received the first rudiments of his education under his father's tuition, and was afterwards placed in the school at Maidstone, under the care of the reverend Deodatus Bye—

' A man of good principles, and well learned in Latin, Greek and Hebrew; who, when he had received his new scholar and examined him at the age of thirteen, was so surprised at his proficiency, that he asked him why he came to school, when he was rather fit to go *from* school?' p. 18.

' While Mr. Horne was at school, a Maidstone scholarship in University college became vacant; in his application for which he succeeded, and, young as he was, the master recommended his going directly to college.' p. 19.

' To shew how high Mr. Horne's character stood with all the members of his college, old and young, I need only mention the following fact. It happened about the time when he took his bachelor's degree, that a Kentish fellowship became vacant at Magdalen college; and there was, at that time, no scholar of the house who was upon the county. The senior fellow of University college, having heard of this, said nothing of it to Mr. Horne, but went down to Magdalen college, told them what an extraordinary young man they might find in University college, and gave him such a recommendation as disposed the society to accept of him. When the day of election came, they found him such as he had been represented, and much more, and accordingly made him a fellow of Magdalen college.' p. 20.

' When fellow, his character and conduct gave him favour with the society, and when Dr. Jenner died, they elected him president; the headship of the college introduced him to the office of

vice-chancellor : which at length made him as well known to lord North, as to lord Hawkesbury : this led to the deanery of Canterbury, and that to the bishopric of Norwich.

‘ If we return now to the account of his studies, we shall there find something else falling in his way which he never sought after, and attended with a train of very important consequences. While he was deeply engaged in pursuit of oratory, poetry, philosophy, history, and was making himself well acquainted with the Greek tragedians, of which he was become a great admirer, an accident, of which I shall relate the account as plainly and faithfully as I can, without disguising or diminishing, drew him into a new situation in respect of his mind, and gave a new turn to his studies, before he had arrived at his bachelor's degree. I may indeed say of this, that it certainly gave much of the colour which his character assumed from that time, and opened the way to most of his undertakings and publications ; as he himself would witness if he were now alive.

‘ It is known to the public, that he came very early upon the stage as an author, though an anonymous one, and brought himself into some difficulty under the denomination of an Hutchinsonian ; for this was the name given to those gentlemen who studied Hebrew and examined the writings of John Hutchinson esq. the famous Mosaic philosopher, and became inclined to favour his opinions in theology and philosophy.’ p. 21.

‘ From the general account he gives of his studies, he appears, in consequence of his intercourse with Mr. Watson, to have been persuaded, that the system of divinity in the Holy Scripture is explained and attested by the scriptural account of created nature ; and that this account, including the Mosaic cosmogony, is true so far as it goes : and that the Bible in virtue of its originality is fitter to explain all the books in the world than they are to explain it. That much of the learning of the age was either unprofitable in itself, or dangerous in its effect ; and that literature, so far as it was a fashion, was in general unfavourable to christianity, and to a right understanding of the Scripture.’ p. 30.

‘ Mr. Horne published a fair, candid, and impartial State of the Case between sir I. Newton and Mr. Hutchinson : allowing to sir Isaac the great merit of having settled laws and rules in natural philosophy ; but at the same time claiming for Mr. Hutchinson the discovery of the true physiological causes, by which, under the power of the Creator, the natural world is moved and directed.’ p. 39.

‘ New studies and new principles will never fail to bring a man into

into new company: all mankind being naturally disposed to associate with those who agree best with themselves.' p. 39.

Of these his new friends, Mr. Watson, Dr. Hodges, Mr. Holloway, &c. some anecdotes are related, concluding with a short account of the late unfortunate Dr. Dodd.

'Dr. Clayton, then bishop of Clogher in Ireland, in the year 1750, published his Essay on Spirit, with design to recommend the Arian doctrine, and to prepare the way for suitable alterations in the Liturgy.' p. 66.

To which Mr. Horne replied.

'To this occurrence it was first owing, that Mr. Horne became so well learned in the controversy between the church and the sectaries, and was confirmed for life in his attachment to the church of England.' p. 68.

'The time drew near when he was to take holy orders. This was a serious affair to him: and he entered upon it, as every candidate ought to do, with a resolution to apply the studies he had followed to the practice of his ministry; and, above all the rest, his study of the Holy Scripture.' p. 75.

He was ordained on Trinity Sunday, 1753, by the bishop of Oxford.

'Besides his talent for preaching, which from the beginning promised (and has now produced) great things; Mr. Horne had obtained so high a character at Oxford, for his humanity, condescension and piety, that his reputation came to the ears of a criminal in the Castle, under sentence of death for one of the many highway robberies he had committed. The name of this man was Dumas; he was an Irishman by birth; and his appearance and address had so much of the gentleman, that he was a person of the first rank in his profession. This man having heard of Mr. Horne, as a person remarkable for his sense and goodness, requested the favour of his attendance; to which, on a principle of conscience, he consented; though the office was such as would probably put the tenderness of his mind to a very severe trial. And so it proved in the event; his health being considerably affected for some time afterwards.' p. 78.

A further account is given of Mr. Horne's opinions, and of his controversies concerning the Hutchinsonian philosophy: also his controversy with Dr. Kennicot on the text of the Hebrew Bible, and his subsequent friendship with that gentleman.—To which are added some singular anecdotes of a person of the name of Dumay, a French Jew.

In the year 1758, Dr. Horne began to write his Commentary on the Psalms, which was under his hands twenty years.

‘The labour, (says his biographer) to which he submitted in the course of the work, was prodigious: his reading for many years was allotted chiefly to this subject; and his study and meditation together produced as fine a work, and as finely written, as most in the English language.’ P. 121.

The first edition, in quarto, was published in 1776, when the author was vice-chancellor.

‘The Letter (writes Mr. Jones) to Dr. Priestley from an Undergraduate, and the Letter to Dr. Adam Smith on the Character of David Hume, and the Letters on Infidelity, are three choice pieces upon the same argument, which should always go together.’ P. 132.

Our author, speaking of Dr. Horne’s method of preaching occasionally, in imitation of Jesus Christ, from circumstances of time and place, which render a discourse more peculiarly striking to the auditors, relates an anecdote which might be thought, by *weak, humane* people, to be carrying the matter a little too far.

‘It was the custom of Dr. Alcock to carry his pupils over such ground, as rendered the science of great service to every person of a learned profession. The last lecture was upon poisons; and the subject required, that snakes should be produced upon the table, and made to bite poor harmless animals to death; whose cries and howlings, and convulsions, after the wounds given, were extremely affecting, and made some of the spectators ready to faint. On which he observed afterwards—“that would have been the moment, to have delivered a theological lecture on the Old Serpent of the Scripture—that hath the power of death—and first brought it, with all its fatal symptoms and miseries, into the world!” And he judged right; it would have been better understood, and more felt, at that time, than at any other; for it is not to be calculated, how much the mind is assisted in its contemplations by the senses of the body, giving life to its ideas, and working irresistibly upon the passions.’ P. 135.

‘The last literary work which Dr. Horne proposed to execute, while dean of Canterbury, was a formal Defence of the Divinity of Christ against the Objections of Dr. Priestley; in which it was his intention to shew, how that writer had mistaken and perverted the Scripture and the Liturgy.’ P. 141.

Mr. Jones’s animadversions on this celebrated champion of heterodoxy are rather severe—

‘It always (observes our author) appeared to me, that Priestley

was a person of too coarse a mind to be the proper object of a serious argument.' P. 143.

The following reflection favours more of the spirit of the Romish than of the English church—

' In the eyes of all reasonable men, the church of England could want but little defence, in a literary way, against an adversary so inflamed with political hatred against it, and openly avowing a design to undermine and blow up its foundations, as with an explosion of gunpowder. When it comes to this, the dispute is no longer literary; the person who carries it on in this way, should be considered (if a gentleman) as a person of an unsound mind; if not a gentleman, then as an object of the penal laws of his country, if it should have any against such offenders. One, who is so wild and dangerous in his politics, must be a counterfeit in his Christianity; who being detected, is thereby sufficiently answered.' P. 144.

' The last considerable affair in which he concerned himself while dean of Canterbury, was an application from the bishops of the episcopal church of Scotland, three of whom, in the year 1789, came up to London, to petition parliament for relief from the hard penalties under which they had long suffered.' P. 146.

' The year 1789 (is mentioned by Mr. Jones as) the fatal period, when French infidelity, with all the enthusiastic fury of fanaticism which it had affected to abhor, rose up to destroy all regal authority, to extirpate all religion, to silence with the halberd or the axe all that were not with them; and, in consequence of their success at home, undertook to shake, and dissolve if possible, all the kingdoms of the world. When this tremendous form of wickedness first appeared, it happened that I was at Canterbury, on a visit to the dean; and being called upon to preach in the cathedral, I took the subject of the time, and freely delivered my own sense of it; which is now, I believe, the universal sense of all that are true friends to this country.' P. 152.

We apprehend the sense of the public on the Gallic revolution to be by no means so universally agreed as this passage would lead us to suppose. Mr. Pitt, Mr. Jenkinson, and lord Grenville, Mr. Jones will doubtless account 'true friends to this country;' and their late eulogium on the new constitution of France is hardly in accord with the above passage. It is, however, the business of our journal rather to state than controvert principles.

A curious circumstance is related respecting the late Mr.

Westley's ordaining bishops to send to America; on which breach of church discipline, it is observed—

‘In the Christian society, two things are to be kept up with all diligence; these are, unity and piety. The man who should suppose, that unity without piety will be sufficient to carry him to heaven; would be under a great mistake, and he would be justly condemned and despised for it. But is not he, who supposes that piety without unity will carry him to heaven, under as great (and, if he believes the apostle, as dangerous) a mistake?’ P. 159.

Dr. Horne's Charge, as bishop of Norwich, was his last literary work. He died at Bath, in consequence of a paralytic stroke, June 17th, 1792, in the sixty-second year of his age. ‘All good men (writes our author in his conclusion) are walking by the same way to the same end.’

The latter part of the volume consists of an Appendix, containing letters, poems, and reflections, on a variety of occasions, written or collected by the late bishop,—some of them displaying acuteness and ingenuity,—many of them on trite and common subjects. An air of affectionate reverence for a deceased friend, which pervades these memoirs, would have rendered them more interesting, had not Mr. Jones indulged himself in an asperity of temper against those who differ from him, scarcely consistent with the man of letters or the Christian. While we intimate this defect, we wish not to speak in disrespectful terms either of the amiable bishop or of the present volume:—the former ever possessed as he ever deserved our respect; and of the latter we may truly say that those who except most against it must allow it at least the merit of being entertaining. We shall conclude with a quotation from the Appendix—

‘It is not easy to conceive, how much sin and scandal is occasioned by a severe quarrelsome temper in the disciples of Christ. It stirs up the corruptions of those with whom they contend; and leads others to think meanly of a profession which has so little efficacy to soften and sweeten the tempers of those who maintain it.’ P. 268.

Essays and Observations, Physiological and Medical, on the Submersion of Animals, and on the Resin of the Acoroides Resinifera, or Yellow Resin from Botany Bay. To which are added, Select Histories of Diseases; with Remarks. By Charles Kite. 8vo. 6s. Boards. Dilly. 1795.

THE author informs us that the Essay on the Submersion of Animals, and that on the Yellow Resin from Botany Bay, have already appeared in the Memoirs of the London Medical Society.

Mr.

Mr. Kite has given considerable attention to the subject of the submersion of animals. He first endeavours to ascertain whether the entrance of the fluid, in which an animal is drowned, into the lungs, occasions its death. This he determines very satisfactorily in the negative, as, in the greater number of cases, no fluid is found to have entered the lungs; and even when it has, it has been in such inconsiderable quantity as to have been of little consequence.

The next question is whether drowning kills by preventing that change produced on the blood by the action of the air, and which is commonly thought to be requisite to enable the blood to stimulate the left side of the heart,—or whether the death of the animal is to be attributed to a mechanical impediment to the passage of the blood through the lungs, in consequence of the cessation of respiration.—He rejects the former theory for the following reasons—

1st. That the change produced on the blood in its passage through the lungs, and by which it becomes florid, is not requisite to enable it to stimulate the left auricle and ventricle. Having kept an animal under water till it was apparently dead, he opened the thorax, exposed the heart to view, and found that the left auricle and ventricle continued to contract for an hour and a quarter, though the blood contained in them was black. The same experiment was repeated on eleven other animals, with some variety in the event. In one or two instances, no motion was observed: in four cases, the average length of time of the contraction of the left auricle was one hour and twenty-eight minutes; and of the left ventricle forty-eight minutes. Conceiving it possible that the air might have some effect on the external parts of the heart, he repeated the same experiment, leaving the pericardium unopened; in another instance he opened the animal under water, and in a third under sweet oil, with nearly the same event. From the result of these experiments he thinks he may conclude—

‘That the left sinus venosus, auricle, and ventricle, do not cease to contract in consequence of the phlogisticated state of the blood in their cavities:’

‘That the intellectual operations do not cease—that sensation and voluntary motion are not suspended—and that the external signs of life do not disappear in consequence of the sinus and auricle ceasing to contract: for, in the generality of instances, the sinus, auricle, and ventricle, continue to contract with a considerable degree of force for some time after the blood has acquired its black colour and appears fully saturated with phlogiston, and for some time after the external signs of life have disappeared.’ p. 25.

After

After relating some experiments and cases which are too long to be extracted, he concludes—

‘ 1. That in the instances mentioned, and in many similar to them, the black colour of the blood must depend on some other circumstance beside the want of the action of the air. And,

‘ 2. That the black blood does possess a sufficiently stimulating quality to excite the action of all parts of the heart.

‘ From what has been said, therefore, it appears—

‘ 1. That the left auricle and ventricle do not cease to contract in consequence of the black colour or phlogisticated state of the blood in their cavities; because they really do contract, and with a considerable degree of force, for some time after the blood has acquired its black colour.

‘ 2. That the intellectual operations do not cease; that sensation and voluntary motion are not suspended; and that the external signs of life do not disappear in consequence of the sinus and auricle ceasing to contract, because the sinus and auricle continue to contract a considerable time after those changes have taken place.

‘ 3. That it does not appear that the blood's being restored to a florid colour in the left side of the heart, and that side's retaining the faculty of contraction, are the only conditions requisite for the recovery of drowned animals; because animals do not in many instances recover when this colour of the blood is restored, although the contraction of the heart continues.

‘ 4. If the black colour, or phlogisticated state of the arterial blood, is the cause of the death of drowned animals, it may just as readily exert a sedative effect, as be an insufficient stimulus; under either circumstance, all the different viscera in which this blood is present, appear liable to be affected by want of the salutary action of the florid blood as much as the left auricle and ventricle; and it does not appear, when their various functions are in this manner once suspended, how they can be removed by altering the property of the blood in the pulmonary artery and pulmonary vein.

‘ 5. If the death of drowned animals be occasioned by the black blood in the left auricle and ventricle, it would be impossible that any animal should recover till the property of the blood is changed by inflating the lungs; the contrary of which is very generally known.

‘ 6. It does not appear that the death of drowned animals is occasioned by “black blood in the left side of the heart and arterial system,” because many instances have occurred where the same appearances have been observed in persons who have suffered a very different kind of death: where, in diseases, the blood has appeared to possess an equal degree of blackness, accompanied with strong action of the heart and arteries, and deep regular

regular and uninterrupted respiration: and where in a state of health, the vital, natural and animal functions have been continued, notwithstanding there was a considerable alteration in the colour of the blood.

‘ From the whole of these observations I draw the following conclusion.

‘ That the suspension of the action of respiration does not induce a stoppage of the circulation and its necessary consequences, by chemically depriving the blood of certain properties which it should acquire from the air in its passage through the lungs.’
P. 41.

He lastly adverts to the question, whether the suspension of respiration induces a stoppage of the circulation and its necessary consequences, by mechanically obstructing the passage of the blood through the lungs. In confirmation of this opinion, he adduces some experiments to prove that very little blood can pass through the lungs when they are in a collapsed state, and that the impediment to the passage of the blood is materially lessened by their being in a state of full inspiration. He is inclined to think, however, that the latter state is less favourable to the transmission of blood through the lungs, than that of alternate contraction and dilatation.

He next relates some experiments to prove that the lungs of drowned animals are perfectly collapsed, containing neither air nor water, and that therefore very little blood can pass through them to the left auricle and ventricle. As the stoppage of the blood, says our author, first takes place in the pulmonary artery, it follows that the blood returning from the various parts of the body should be accumulated in the right auricle and ventricle, and the great veins immediately connected with them. His ultimate conclusion is, that, when an animal is drowning, the collapsed state of the lungs puts a stop to the passage of the blood through them, and that the blood being accumulated in the right side of the heart, and great vessels, cannot return from the brain, which being compressed occasions apoplexy and death.

Notwithstanding the pains which Mr. Kite has taken to establish the several points which have led him to the conclusion that drowned animals die from a mechanical cause, viz. the stop which is put to the transmission of blood through the lungs, we must confess that we cannot give our assent to his opinions. In the first place, how is it to be accounted for on the hypothesis of our author, that the left side of the heart is found to be very much distended with blood? which is a fact of which he does not seem inclined to take much notice. Now, if there be no passage through the lungs, no more blood ought to arrive at the left side of the heart; and what

what was there before ought to be expelled by the contraction of the left auricle and ventricle, which, he assures us, continues for a considerable length of time, even after the apparent death of the animal. That Mr. Kite is mistaken in supposing that the cause of death in drowning is mechanical and not chemical, is, we think, evident from the following considerations. All kinds of air serve equally well the mechanical purpose of inflating the lungs; but some of them, when inhaled, occasion death more quickly than submersion itself. In certain combinations of different airs, respiration can be carried on for a considerable time, but with some difficulty and uneasiness. In other combinations, respiration proceeds with perfect ease, as is the case with the common atmosphere. How can these facts be explained without having recourse to the assertion that respiration is a chemical process, and is affected by every change which takes place in the state of the air? According to our author's hypothesis, however, so long as the lungs had their proper motion, the blood might pass through them, might stimulate the heart and arteries, and operate on the brain, so as to continue the intellectual operations. He is not ignorant, however, that important changes are produced both on the blood in the lungs, and the inspired air: but he appears to overlook them in his conclusions, in order to serve his hypothesis.

But let us consider—what are of more consequence than theories—his observations on the means of recovering drowned persons, which are simple and easily carried into practice. He lays the principal stress on alternately inflating and emptying the lungs, so as to imitate respiration; and this, he very properly observes, should be begun as soon as the patient is placed in a situation for acquiring heat; without waiting, as Dr. Goodwyn directs, till he has received nearly the natural heat of the human body, by which much time is lost in applying the most important remedy. Mr. Kite advises bleeding from the external jugular vein rather than from the arm:—we do not conceive that either is necessary. Friction appears to be a much more likely means of restoring the circulation, as our author seems also to think. He advises bleeding from the jugular vein on the principle of removing the compression of the brain, of the existence of which we are by no means convinced.

Our author next considers whether any thing further is to be attempted after the circulation is restored, and the patient shews strong signs of recovery, or whether he is to be left at rest, and his perfect recovery be trusted to the remaining powers of the constitution. The means of further recovery which have been recommended, are electricity, particular stimuli applied to the different organs of sense, and irritating medicines

medicines thrown into the stomach and intestines. Mr. Kite remarks, that he had formed considerable expectations from electricity; but that, since he has had better opportunities of observing the state of the heart in drowned animals, he has altered his opinion. He has no doubt, electricity will stimulate the heart after it has ceased to contract; but when it is actually contracting, it can do no good. He thinks that stimulants applied to the different organs of sense, as the skin, nose, &c. can be of no use; and he has no better opinion of stimulants applied to the stomach and intestines, till sensibility is in some measure restored. Then, however, he thinks they may be applied with real benefit.

The account which Mr. Kite has given of the *acoroides resinifera* or yellow gum from Botany Bay, which, it appears, more properly deserves the name of resin, relates as well to its medicinal effects, as the manner in which it is affected by different menstrua. As, in our account of the work where this paper first appeared, we were obliged to be very concise in our remarks, we shall now extract the following practical observations—

‘ There is a disorder in the chest—a species of catarrh—which is extremely common among the tide-waiters of the customs at this place: this description of men are from their situation necessarily exposed to every vicissitude of weather, and every irregularity in their mode of living. In whatever manner these circumstances may operate, it is not my business in this place to enquire:—it is only necessary for me here to mention, that on the first attack the air vessels of the lungs appear to be affected with some degree of inflammation; but if that viscus is tolerably sound and the constitution not remarkably athletic, the inflammation very seldom terminates in suppuration; but in two or three days, the symptoms indicating that state, begin to abate, and an expectoration of matter or mucus ensues. There is at this time also a troublesome cough, which is particularly urgent at night, so as usually to deprive the patient of rest:—a soreness and weakness of the chest: a pain in the forehead:—very little, if any fever attends;—and the appetite is tolerably good. If no attention be paid towards the removal of these symptoms, I have found, by experience, that they will continue a very considerable length of time. I have known them often to remain several months, with but little variation. From the general mass of observations, I am induced to consider the continuance of this complaint, as depending in a very great measure, on a debility of the bronchial glands, or of the innermost membrane of the trachea—and my opinion seems strengthened by the observation that whatever tends to lower, or relax the constitution, invariably does harm; and whatever on the contrary has the effect of encreasing the general strength, very generally does good.

‘In what way it may act, I will not pretend to say, but I have found in very many instances, that the yellow gum in tolerably large doses has, in these cases, been productive of very beneficial and powerful effects, inasmuch that those patients who have once taken it, have strongly recommended it to their friends—and instead of asking my opinion as usual, generally prescribe this medicine for themselves. That the cure of the complaint does here really depend upon the medicine, and not, as in many other cases, upon any spontaneous alteration in the constitution, change in the mode of living, or alteration in the state of the air, is rendered extremely probable in the first instance, by what I have said respecting its continuance where no means for its removal is used—and is evident in the second and third, as they are necessarily obliged to be exposed to every vicissitude of weather; and to live on such kind of diet as chance throws in their way.

‘Besides these cases, there are many other complaints wherein I found it extremely serviceable, more especially in certain complaints of the stomach and bowels: these complaints were such as arise from a debility, a loss of tone, or a diminished action, in the muscular fibres of that organ, such as loss of appetite, sickness, vomiting, flatulency, heart-burn, pains in the stomach, &c. when they were really idiopathic complaints, and not dependent upon any disease in the stomach, or affections of other parts of the body communicated to the stomach.

‘In debilities and relaxations of the bowels, and the symptoms from thence arising, such as purging and flatulency, I have found it of good effect: in certain cases of diarrhoea however, (and it seemed those in which an unusual degree of irritability prevailed,) I think it did not answer so well, unless given in small doses and combined with opiates, when the patient seemed to gain greater advantage, than when opiates only were had recourse to.

‘In cases of amenorrhœa, depending on (what I believe most of those cases do depend upon)—a sluggishness, a debility, and flaccidity of the system,—this medicine, when assisted by proper exercise and diet, has, by removing the symptoms of dyspepsia, and by restoring the tone and action of the muscular fibres, been found very serviceable.

‘This medicine does not, in the dose I have been used to give of it, appear to possess any remarkably sensible operation;—it neither vomits, purges, nor binds the belly, nor does it materially increase the secretion of urine or perspiration. It has indeed sometimes been said to purge, and at others to occasion sweating, but they are not constant effects, and, when they do occur, depend, I believe, on some accidental circumstance. It should seem to possess in a very extensive degree, the property of allaying morbid irritability, and of restoring tone, strength, and action, to the debilitated and relaxed fibre.

‘When

‘When the gum itself was given, it was always the pure unmixed part:—if given in the form of a draught, it was mixed in water with mucilage of gum arabic:—if made into pills, a small portion of Castile soap was employed, as I had found the *lixiv. sapon.* dissolved it entirely. It was commonly however made into a tincture by mixing equal parts of the gum and rectified spirit; one drachm of this tincture (containing half a drachm of the pure gum) made into a draught with water and syrup, by the assistance of fifteen grains of gum arabic in mucilage, forms an elegant medicine, and at the same time so palatable that I do not recollect an objection being made to it by any one patient.’ p. 179.

In the account of the appearances of children whose mothers had had the small-pox during pregnancy, is one case particularly striking, and which, if accurately related, seems to place it beyond doubt, that the disorder may be communicated to the foetus in utero.

‘Mrs. Eve, then in the eighth month of her pregnancy, was seized with the small-pox, the pustules were distinct, yet uncommonly numerous. On the eleventh day they began to turn; and on the twenty-second day her labour took place, which, according to her reckoning, was a fortnight before the regular period.

‘The child at the time of its birth was covered with distinct pustules all over the body: they did not appear to be full of matter till three days after; at which time some pus was taken on a lancet, with which a child was, on the 2d of December, inoculated on both arms.

‘The arms inflamed, and the 11th of December the child sickened, and was affected with all the symptoms which usually precede the eruption. On the 12th the sickness and fever abated, the pustules of the distinct sort of small-pox made their appearance, and the child having regularly gone through the several stages of the distemper, was perfectly well in three weeks.

‘Mr. Lynn thinks it proper to observe that Mr. Findlay and Mr. Holladay, surgeons, were present both at the taking of the matter and at the subsequent inoculation of the child.

‘Singular Case of a Lady, by W. Lynn.’ p. 231.

The other objects to which our author directs his attention are—Anomalous appearances consequent on inoculation for the small-pox—A rupture of the uterus, terminating favourably—Case of an unusually large abscess seated between the peritoneum and abdominal muscles—A case in which the same painful sensations remained after amputation as had distressed the patient previous to the operation—A case of cataract relieved by electricity—Cases of paralysis of the lower extremities, in consequence of disease of the spine, cured by issues on the

the part—Account of the beneficial effects of the long-continued application of cold water to strictured herniæ, and in obstinate constipation—Remarkable recovery from drowning—Cases of trismus, tetanus, and opisthotonos—An uncommonly large tumour of the scrotum—Meteorological tables.

We think the public obliged to Mr. Kite for communicating the above cases, many of which are striking, and all of them detailed with apparent accuracy and candour.

Church and State: being an Enquiry into the Origin, Nature, and extent of ecclesiastical and civil Authority, with reference to the British Constitution. By Francis Plowden, L. C. D.

(Continued from p. 130.)

WE are now arrived to the last part of this Enquiry,—the nature of the king's supremacy over the church of England,—a subject, we believe, far from being well understood either by those who maintain or deny his right to this power: but from the principles already laid down on the distinction between spiritual and temporal authority, and references to various acts of the legislature, by which it has been established, most of our difficulties are removed. We coincide with our author entirely in opinion, that it is high time to remove the oath of supremacy from our statutes; for if it is so liable to misapprehension, and may be used to the disadvantage of many thousands of our fellow countrymen, we cannot conceive of what possible benefit it can be to a state to retain an oath which is fit only to be made a question of dispute in the schools of theologians. To ascertain the nature of this supremacy, we are sent back to the times previous to the reformation, in which, as it has been before observed, the pope was acknowledged to be the head in spiritual affairs. Now matrimony was one of those affairs which were under his cognisance; and Henry the eighth could not gratify his passions without a breach with the holy see. He must therefore destroy the supremacy of the pope; and he gained over his clergy to go as far as they well could with him,—namely, to acknowledge him to be the head of the English church, as far as it could be done according to the laws of Christ. By this reservation it is evident, that in some sense he could not be the head of the church; and by examining the acts passed, it is evident that, though he certainly did encroach upon the spiritual power, by forbidding all appeals to the church of Rome, yet the appeals, in general allowed to be made to the king, are upon things constituting the civil establishment of religion.

That the king did not mean to encroach upon mere spiritual jurisdiction, is evident from the declaration of the
bishops

bishops and principal clergy on the functions and institution of bishops and priests : and the same opinion is maintained by subsequent protestant writers. The acts of disappropriating church lands and of establishing ecclesiastical commissioners were merely civil acts; and the spiritual supremacy cannot be supposed to exist in the king, since his authority depends entirely on acts of parliament. If this is the case, why cannot a catholic take the oath? The answer is plain:—though it appears that spiritual supremacy was not intended to be vested in the king, since only that was given which the laws of Christ allow, ‘the oath, taken separately, as it was administered to individuals, expressed an absolute and unqualified acknowledgment of the king’s supremacy, as well as an absolute and unqualified renunciation of the supremacy of the pope: and upon the face of it therefore purported to admit the same power, authority and jurisdiction, in the king, as it expressly refused or denied to the pope.’ On this account, More and others very properly refused the oath; and perhaps many persons will find it very difficult to resolve our author’s doubts upon this point, when he says ‘I know not how any one protestant or catholic could with a safe conscience have sworn to the supremacy, as was required by the acts of Henry.’

The subject of the supremacy is continued during the reigns of Edward, Mary, and Elizabeth; and the oath, modified to the exclusion only of a foreign prince or prelate in ecclesiastical matters, is considered. This oath cannot be taken by a papist, since it is an essential part of his faith to attribute the supremacy in spiritual affairs to the pope. In treating of this subject, references are made to several writers,—to the admonition of Elizabeth,—and lastly to one of the Thirty-nine Articles, which seems to be much in favour of our author’s opinion.

‘The king’s majesty hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction.

‘Where we attribute to the king’s majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our princes the ministering either of God’s word, or of the sacraments, the which thing the injunctions also lately set forth by Elizabeth our queen do most plainly testify: but that only prerogative which we see to have been given always to all godly princes in holy scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or

C. R. N. ARR. (VOL. XV.) November, 1795. T tem-

temporal, and restrain with the civil sword the stubborn and evil doers.

'The bishop of Rome hath no jurisdiction in this realm of England.' p. 573.

From the preceding analysis, it appears evident that the author has paid a considerable degree of attention to many important subjects; and they are discussed in a manner which does him great credit, and will, we trust, meet with a candid acceptance from all parties. We shall now lay some extracts from the work before our reader, from which he will be enabled to judge better of the author's style and mode of reasoning. As the catholics are charged with the guilt of mental reservation, we could not but be struck with the manner in which Paley's arguments on subscription to the Thirty-nine Articles were received by our author; and probably his sentiments upon this subject coincide with those of the whole catholic church. After some judicious remarks on the necessity of a rule of faith for those who are to preach it,—on the acts of parliament establishing this subscription,—and on the case of Smith mentioned by Coke in the fourth book of his Institutes, by which private interpretation of the Articles is manifestly excluded,—our author proceeds to the examination of Paley's doctrine, in these words—

'I should have thought such discussion nugatory or invidious had I not drawn the necessity for it from the works of a divine, who has given to the public a system of moral and political philosophy, that has perhaps been read and admired more than any treatise of morality ever circulated through this country. In proportion as I accord with the approving public in rendering justice to the merit of many parts of that work, so do I feel the necessity of noticing any deviation of the author from truth upon a question, which so deeply counteracts the law, affects the consciences and involves the respectability of that body of men, to which respectability is supereminently necessary for enabling them to answer the great ends of their vocation.

'Mr. Paley in the xxiid chapter of his 1st book undertakes to give us a full and satisfactory eclaircissement of the nature of this subscription, and a casuistical salve for the consciences of those, who subscribe either without or against their convictions of the truth of those articles, when they declare their unfeigned assent and consent to and approbation of them. There is nothing either intricate or refined in his doctrine: as it is plain and simple, it needs only to be stated, not argued upon.

'He sets out with assuring us, that "subscription to articles of religion, though no more than a declaration of the subscriber's assent, may properly enough be considered in connection with the subject
of

of oaths, because it is governed by the same rule of interpretation : which rule is the *animus imponentis*. The enquiry therefore concerning subscription will be, *Quis imposuit et quo animo ?*"

' We need not enter very deeply into ethics and morality to extract this simple and uncontrovertible proposition, that no man can on any occasion declare without prevarication and falsehood his assent and consent to and approbation of those articles, which he neither comprehends believes nor approves of.

' As for the rule of the *animus imponentis* being the measure of the juror's duty, I have already said something upon it (p. 108), and shall hereafter be under the necessity of saying much more in the last chapter of this book in treating of the oath of supremacy. I shall here barely state the only ground, upon which in my opinion a juror can lawfully and conscientiously take any oath whatever : this is, the sincere conviction of the juror of the truth of the oath according to the usual common and accepted import of the words and terms, in which the oath is expressed. Provided therefore that the *animus imponentis* be not clearly and unequivocally expressed in the terms of the oath, the juror will not be justified in taking it, whilst he understands it differently from those, who impose it. It is their duty to adapt their words to their meaning. There can be no fair meaning, which may not be unequivocally expressed in the English language, and no captious meaning can be the subject or ground of a lawful oath.

' Mr. Paley then very truly informs us, that neither the bishop who receives the subscription, nor the compilers of the thirty-nine articles are the imposers of the subscription : but that the legislature of the 13th of Eliz. is the imposer, whose intention the subscriber is bound to satisfy. I should have said upon this subject, that the imposer of this subscription is the existing legislature of the day, which wills the continuance of the law passed in the 13th of Eliz. and lastly confirmed in the 5th of Anne : for the immediate obligation of every law is imposed by the will of the existing legislature, which expresses the sense of the existing community, whom they represent.

" They who contend," says he, " that nothing less can justify subscription to the thirty-nine articles, than the actual belief of each and every separate proposition contained in them, must suppose, that the legislature expected the consent of ten thousand men, and that in perpetual succession, not to one controverted proposition, but to many hundreds," &c.

' To this flimsy unprincipled reason for evading the necessity of a sincere and unfeigned subscription, I answer first as a lawyer by repeating the words of the court after lord Coke : " the act was made for avoiding diversity of opinions." I answer secondly as a Christian, who believes, that Christ came upon earth to teach and reveal to men a new system of divine faith : in which, if there

be truth, there is unity. Articles therefore holden out as expressive of this true faith, which is therefore one, are not open to that incurable diversity of human opinion, which Mr. Paley presumes the legislature meant not to remove. I much wonder how the divine should have forgotten, that the question of sincerity in subscribing arose upon the religious belief and practice of those clergymen, who are supposed to be according to their conscientious convictions members of the visible church of Christ as a congregation of faithful, in the which the pure word of God is preached; and that the articles themselves were framed and agreed upon, and are regularly subscribed to, for avoiding of diversities of opinions and for the establishing of consent touching true religion. These surely are positive grounds and motives for subscribing; and yet this reverend moral and political philosopher has frittered away the conditions of complying with the law of subscription, into three negative qualities, which are as fully applicable to a subscription to the Thalmud or the Coran, as to the thirty-nine articles of the church of England.

“ I know not how this reverend divine could gravely enumerate “ first all abettors of popery; 2dly anabaptists, who were at that time a powerful party on the continent; 3dly, the puritans, who were hostile to an episcopal constitution; and in general the members of such leading sects or foreign establishments as threatened to overthrow our own,” as the persons who could not subscribe to the thirty-nine articles. “ Whoever finds himself within these descriptions ought not to subscribe.” Here indeed is a very wide net to take in all mankind indefinitely, except abettors of popery anabaptists puritans and those, who threaten to destroy the protestant establishment. I doubt whether the reverend archdeacon will find many of his brethren equally ready to enlarge the ministry so much by the admission amongst them of any person, who is thus by mere negatives qualified to subscribe. The atheist deist Moravian Greek schismatic Lutheran Socinian Arian and every other person (not being an abettor of popery anabaptist or puritan) according to Mr. Paley is justified in subscribing to the thirty-nine articles, because forsooth, the consent of ten thousand men in perpetual succession is not to be expected to many hundred propositions. This latitudinarian indifference to the tenets and belief of the teachers of any distinct religious society will be found irreconcilable with the fundamental principle of their existence union and preservation common and essential to every such society. This is only a revival of a former principle preached up at the beginning of the last century by some separatists or persons not very staunchly attached to the established church of England, of which bishop Burnet speaks in the following manner: (Hist. Reform. partii. b. 1. p. 169.) “ Only one notion that has been since taken up by some, seems not to have been thought of; which is, that

that these were rather articles of peace than of belief: so that the subscribing was rather a compromise not to teach any doctrine contrary to them, than a declaration that they believed according to them. There appears no reason for this conceit, no such thing being then declared: so that those, who subscribed, did either believe them to be true, or else they did grossly prevaricate." p. 377.

It is curious to observe the ease with which Paley breaks through ancient acts of parliament, decisions of courts, and the evident intention of the Thirty-nine Articles,—and to contrast with it the scrupulous attention paid by the catholics to the framing of the late oath, lest they should in any wise swerve from the principles of the religion which they conceive to be true, or be involved in the guilt of prevarication or mental reservation. Their principles may be seen in the following extracts from our author's remarks on the oath appointed to be taken by the catholics—

“ Every oath ought to be so explicit in its words, as to admit of no doubt of their meaning and tendency: I cannot therefore admit, although it may be the opinion of many very respectable authors, that the sense put upon an oath by the framers of it contrary to what the words import to the juror, will justify a person in taking it under such explanation. But when the evident sense of the framers of an oath concurs precisely with the obvious import of the words, as they are understood by the juror, he is then unquestionably secure in swearing: so in this oath, the framers of it evidently presumed and intended, that the truth or falsity of the Protestant religion was not compromised in it, because it was framed to be taken by persons, who thought the Protestant religion not to be true, and because they thought it not to be true. By the obvious meaning and tendency of the words of this oath, a Roman Catholic juror, who does not believe the Protestant religion to be true, is equally bounden, with every Protestant, who does believe it to be true, to support and defend the Protestant succession, which tends directly to secure the civil establishment of the Protestant religion, and for the same reason and upon the same grounds, viz. because it is a law of the land; not because the Protestant religion is true. It is a law because enacted by the proper deputies of the community, who alone can have legislative authority; consequently who alone are intitled to that submission of the community, which is requisite to support government, and this is the end of society instituted by an omniscient Creator, “ who adds the sanction of his will to every law of society, which promotes his own purpose, the communication of human happiness.” The grounds and reasons for their enacting this particular law were the peace and welfare of the community, which alone

were the objects of their delegation. As long as this act of settlement remains in force, so long will my oath continue to bind me : and that will be, as long as the reason of the act shall last : this is not the truth of the Protestant religion, but the conviction of the major part of the community, that it is true : the majority for an opinion is no proof of the truth of it, as is evident from the fluctuation of opinions and the immutability of truth.' p. 107.

' No Roman Catholic can lawfully swear to do his utmost to maintain, support and defend a succession which secludes the ancient hereditary line from the throne, which limits a new one, and renders the person even in the new line incapable of holding it, who professes the Roman Catholic religion, or marries a Papist, unless he have previously renounced the divine hereditary inalienable right to the throne, unless he admit of a right in the people to alter and form their own government, unless he allow the freedom of conscience (as against the community), and that the truth of religion is in no manner involved in the civil establishment, which it receives from the state, unless he be convinced, that the trust reposed in the legislators by their constituents obliges them to preserve the peace welfare and safety of the community by providing for the majority of their constituents the means of practising that religion, which they can neither force upon them nor prevent them from believing : in a word, unless he have first brought his mind to this conviction, that the profession of the true faith gives a man no title in this life either to property or power, and that the open practice of it may in certain cases, for the welfare of the state, be made a lawful ground for depriving him of both. No Roman Catholic can swear, that it is unlawful to murder a man on pretence of his being a heretic or infidel, or that faith is not to be kept with such, or that the pope or any spiritual power can by excommunication or otherwise depose princes, or that, being so excommunicated, they may be murdered or destroyed, or that subjects can in any way be released by such spiritual power from their allegiance, or that the pope or other prince or state has any civil or temporal power directly or indirectly within this realm, unless such Roman Catholic have previously allowed, that the religious opinions of individuals are not of the competency of the civil power of the state, unless he believe, that the civil and spiritual power are essentially independent of each other, and that the spiritual power cannot of its own nature, *ex vi sua*, produce any civil effect ; unless, in a word, he believe, that no temporal object can be within the jurisdiction or competency of the spiritual power.' p. 127.

The legislature was not perhaps aware of all these consequences,

quences, when the oath was devised: yet they are founded upon truth, and shew the necessity of paying the closest attention to public acts, lest those sentiments should be legalised within the walls of St. Stephen's chapel, which in Westminster-hall would be construed into a libel.

The doctrine of the infallibility of the church has been a great stumbling-block to protestants; and, as is usual in controversy, they have attributed to their opponents sentiments which were palpably absurd, and never thought of by them. By keeping the distinction between temporal and spiritual authority constantly in mind, this subject is freed from much of its intricacy; and as it is explained by our author, there is less to shock the prejudices of many who have been taught to treat with the utmost contempt a sentiment held sacred for many centuries by their ancestors, and either secretly or openly to persecute the maintainers of it. If we do not coincide with our author in his creed, we give him credit for supporting his opinion with zeal and reflection, and for removing those clouds with which it had been enveloped by the injudicious defences of his own party and the virulent attacks of his antagonists.

'The infallibility of the church is the doctrine of Roman Catholics, which has been perhaps more than any other misconceived and misrepresented: when rightly understood it is the ground work of their faith; and, without entering into the reasons and arguments for the belief, I cannot dissemble, that it appears to me a doctrine absolutely inseparable from any system grounded on Christian revelation. It consists merely in the fulfilling of Christ's promise to his church, that he will "teach her all truth to the end of time." It is a necessary consequence of her indefectibility: for as she cannot by natural means ensure against all contingencies the keeping up of an uninterrupted succession of bishops and pastors, but only by virtue of the promise of Christ; so the same promise goes to preserve the unity of her faith and doctrine, which in fact constitutes her infallibility: for the continuance of the government of the church, or its indefectibility, if it taught a doctrine different from that of Jesus Christ, would not in fact be a continuance of his church. The learned prelate of Chester expressly says, "By virtue of his all-sufficient promise, I am assured that there was, has been hitherto, now is, and hereafter will be, as long as the sun and moon endure, a church of Christ one and the same," consequently teaching the doctrines, which Christ taught: and if she always have, now do, and always will, teach the doctrine of Christ, that must be true doctrine: if it be always true, she then must be an unerring guide. In this consists the infallibility which Roman Catholics hold; viz. believing, as they and all other Christians do, that Christ came upon earth to establish the Christian faith, and having promised, that

this establishment shall last till the consummation of the world, they rely upon his promise, that he will not permit the gates of hell to prevail against her, nor the kingdom of truth to be overcome by falsehood, which it might, if it could teach and enforce error. They therefore believe, that God will not permit, that his church shall teach and propagate any erroneous doctrine as the doctrine revealed and taught by himself, and preached by his apostles to all mankind. They rest assured, that by God's providence in disposing all things for the perpetuation of the church, in spite of the natural infirmities and fallibility of particular bishops and pastors, Christ's promise of infallibility to his church will be made good by his teaching her all truth, and abiding with her to the end of time. The continuance of church government by the uninterrupted succession of pastors, which is its indefectibility, is as little likely to be effected by natural means, as the preservation of its faith, which is its infallibility; the promise of God can alone ensure either. It is absurd therefore to look up for this infallibility to the personal character or respectability of the individual rulers or governors of the church.

' Even under the eyes of our blessed Redeemer, out of the college of the twelve apostles, one betrayed his master, another forswore him, all forsook him. Let no man then imagine, that this attribute of infallibility, which Roman Catholics hold necessary for the continuance of the church, is pretended to stamp with unerring truth every thing pronounced or decreed by the governors of the church, either collectively or individually, or to sanctify every action, which they have or may perform. The line or boundary, within which the promise of God secures to his church this inerrancy or infallibility, is very obvious: it is confined to a declaratory power of ascertaining what Christ revealed, and his apostles taught and preached to mankind. They rely upon his promise, that the church, which he came upon earth to found, shall ever continue to teach the faith, which he revealed to his apostles, and commissioned them and their successors to teach to all mankind unto the end of time: for having said, "Go therefore and teach all nations," &c. (Mat. 28.), he immediately added, "and lo I am with you always, even unto the end of the world." P. 217.

In thus asserting that the church is infallible in spiritual matters, it does not by any means follow that she may not err when she departs out of her province; and this is candidly acknowledged by our author in answer to the objections made against some decrees of the third and fourth Lateran councils—

' Let the truth then be frankly confessed, and be it admitted, that in these and many other instances, the general councils and church governors have exceeded their commission and power; and that it
appears

appears to have been permitted by the special providence of God, that whenever they have attempted to go beyond their charter and to assume a power and authority not given to them by Christ, they have exposed themselves to just blame and censure in the pretended exercise of their assumed powers: for I repeat it again, the power of the church to decide or declare upon doctrinal matter, to which Christ's promise of inerrancy attaches, goes not beyond the necessary declarations concerning the Christian revelation: and her right to impose discipline independently of the civil magistrate is confined to such purely spiritual or ecclesiastical discipline, as affects not the objects of the temporal power, so as to take them out of its jurisdiction, for thus there would be two sovereign powers over the same objects, which are repugnant.

As therefore no part of the Christian revelation concerns the rights and titles of temporal sovereigns to their thrones, and no spiritual discipline can alter human laws, which regulate and dispose of temporal property, and create obligations and duties in individuals, which they are conscientiously bounden to observe, therefore the church had neither authority nor power to decide or decree upon these subjects. The power of the keys extended not to these objects: the governors of the church therefore had no control or command over them; though convened in full council, they were but men attempting to exercise an authority not given to them by Christ, and to judge upon matters not within the competency of their jurisdiction: they were consequently liable to err in their judgment, as no promise of inerrancy was given by Christ beyond the ordinary missionary powers, which he gave to his apostles.

If Christ gave not authority to his church to affect the civil magistrate, to dispose of temporal property, or to annul municipal laws, it is evident, that he could have imposed no obligation upon Christians to obey the church, when it attempted to exercise such powers. In all those matters, which our blessed Redeemer left to the power of his church, as he requires our submission, so has he given us the sure means of ascertaining the cases, in which we are to practise it. The kingdom of truth, or the system of Christianity, has nothing in common with the temporal kingdoms of this world, but in its being a government: the power, to which it is subject is neither derived from this world, *non est de hoc mundo*, nor does it embrace the objects of temporal or human power. I do not by this assert, that the same subjects may not be affected by the civil and spiritual power. Man, for instance, is subject to both, but differently affected by each. As a free, rational and social creature he is the object of the civil power; as he has a soul to conduct to eternal bliss, he is the object of the spiritual power: what relates to his and his fellow-creatures preservation, happiness and welfare in this world, is within the jurisdiction of the temporal power; what relates immediately to the means of his working out his salvation for the next life is within that of the spiritual power. Thus says Warburton,

Warburton, "We have shewn they were the bodies not the souls of men, of which the magistrate undertook the care."

'It is false reasoning to conclude, that because a thing has been declared, decreed or enjoined by church governors, therefore it is infallibly true, or conscientiously binding. The promise of Christ went only to assure us, that all church governors shall never at one and the same time give into error by teaching another doctrine, than what he himself revealed: and the power given to his church went only to impose such discipline, as tends to promote the eternal salvation of man. "Wherefore," says the great Bossuet, "whenever in the decrees of councils we find certain ordinances against heretics, which suppose a temporal power, we must always admit, that although they have been published in the name of the council, in order to inspire more respect for religion, yet nevertheless they have had only the force of law, inasmuch as they have been approved of and ratified by princes."

'All these decrees of the Lateran councils, and such other as were evidently upon subjects not within the commission or charter given by Christ to his church, were, says this great prelate, not passed by virtue of the power of the keys, but acquired their force and effect by consent of the temporal princes, who attended in person or by their ambassadors at the councils, in which they were passed. Thus says Roger Hoveden, speaking of one of these councils, which was holden in his time, "these decrees having been published, were received by all the clergy and the people:" meaning by the term people, all the laity there present. At this (Lateran) council were present the Patriarchs of Constantinople and Jerusalem, and those of Antioch and Alexandria sent deputies: there were besides these, present 77 primates, 412 bishops, and above 800 abbots and priors, and the ambassadors of most of the powers in Europe, which made up the greatest council ever convened.

'Nothing can become a law either spiritual or temporal but by the act of the supreme or legislative power: no civil power can make a civil law become a law of the church, nor can the spiritual power of the church impose a civil law upon the state. These acts of general councils, which are passed upon objects not within the competency of their jurisdiction, are essentially null and void as spiritual laws of the church: and if they have any force as temporal laws, it is by virtue of the consent of temporal sovereigns: nor can their force extend to the whole church of Christ; for the effect of every civil law is essentially commensurate with the jurisdiction of the legislators, whose act it is. Thus the consent of the emperor could impose no obligation upon the subjects of this country to admit these decrees as laws of England, nor could deputies from our parliament and all Europe give force to such decrees over the subjects of Ethiopia or China: they are improperly then called decrees of a general council, or spiritual laws of the church, though anathema be pronounced against the violators

violators of them. If they have any force or effect at all, they are mere civil laws of those states, whose sovereigns have, by their consent, admitted them into the code of their municipal laws.

‘Bossuet is very warm in endeavouring to enforce the binding obligation of these several decrees of the third and fourth Lateran councils; not indeed as obligatory precepts or infallible laws produced by the unerring power of the keys, but as temporal laws passed by the consent of the generality of Christian sovereigns, and therefore acquiring force and efficacy and compulsive obligation throughout all Christendom. As each separate civil community is essentially independent of all other civil communities, so it possesses complete sovereignty or supremacy of power within its own jurisdiction. The republic of Ragusa cannot be bounden by the unanimous consent or determination of every other civil state in Europe. Now to apply this reasoning to these decrees of councils, it must be admitted, that in point of doctrine, that is, when the council undertakes to declare what Jesus Christ taught, as a part of the revealed religion, which he established upon earth, such decree or determination, according to Roman Catholic doctrine, must unexceptionably and indispensably command the submission of every Christian throughout the universe, independently and even in defiance of all the civil powers upon earth: and when by its own intrinsic power, received through the successors of the apostles from Christ himself, the church imposes spiritual or purely ecclesiastical discipline, the civil power can neither give it force or obligation by concurrence, nor diminish or defeat its efficacy or effects by resistance or prohibition. The church and state are totally independent of each other, and the act of either is absolutely produced without the aid, and may be produced without the privity of the other.’ p. 229.

The inconsistency of supposing that the catholic body pays an implicit deference to every position in the acts of a council or the bull of a pope is shewn very clearly in the remarks on the famous Bulla Cœnæ; and as in the present circumstances it applies so strongly to some relations of friendship between our sovereign and his holiness, our readers, we are persuaded, will be gratified by the following extract—

‘There is, besides many other curious crimes, for which the faithful are thus delivered over to Satan contained in this bull one in particular, which in the present circumstances is singularly harsh upon this nation and upon our gracious monarch, who has lately acquired by force of arms the kingdom of Corsica. “We also excommunicate and anathematize all those, who by themselves or others directly or indirectly under whatsoever title or pretence shall presume to invade destroy occupy or detain either in the whole or in part the holy city of Rome, the kingdom of Sicily, the islands of Sardinia and Corsica &c. and also all their adherents abettors and defenders or who in any manner help advise or favour them.”

them." If my reverend correspondent approve of the present measures of government, by means of which they have lately invaded occupied and detained the isle of Corfica he will I fear *inter fautores et defensores eorum* incur this dreadful sentence of excommunication and anathema.

'To some persons it may appear of little moment, that a king and whole nation should be excommunicated by the pope, who neither admit nor allow of any supremacy in the see of Rome: but the matter becomes more serious to Roman Catholics, when the tremendous thunder comes to threaten the *tiara* itself; *feriunt sua tela nocentem*. I have read, that his present holiness has very recently most humanely liberally and opportunely given every possible succour favour and protection to a British Squadron in his ports, and to British troops landed in his territories, whom he supplied with stores provisions ammunition and every necessary article for a fleet and troops in a strange climate upon a hazardous and uncertain expedition. He is further reported to have honoured each and officer with a golden, and each private soldier with a silver medal, as a token of his approbation of their cause, and a wish for the success of their enterprise. I incline to believe, that these very squadron and troops composed the chief part of the excommunicated invaders of Corfica. However I am not a little anxious, that his present holiness, whose conduct towards my countrymen I admire and applaud, should for this act of humanity and beneficence at least escape the anathematizing effects of the *Bulla Cænæ*; the 20th article of which says, "We also excommunicate and anathematize all those, who send or transmit to the Saracens Turks and other enemies of the Christian name, or to heretics expressly and nominally declared to be such by any sentence of us or of this holy see, any horses arms iron wire tin steel and any kind of metal and military weapons cords hemp ropes made of hemp, and any other materials, the materials themselves, and any other such things."

'It is well known, that all Protestants are declared by the church of Rome to be heretics and schismatics; and that, the English forces both naval and military being composed of such, the act of succouring them brings his holiness within the case of this bull, the very first article of which denounces the same excommunication and anathema against all denominations of heretics and schismatics "and those, who determinately withdraw themselves, and recede from their obedience to us and the Roman pontiff for the time being." This article also includes those persons, who may receive and encourage them, *eorumque receptatores, fautores, &c.* Hence it is evident, that those, who wilfully and reflexedly disavow the tenets and reject the authority of the see of Rome, must unquestionably be included in those, whom the excommunication of the 17th article is intended to deprive of the means of carrying on war or bearing arms. But if unfortunately his present holiness

holiness should have fallen under the rigor of this sentence, he must be endowed with a new sort of power to free himself from it, in case of his repentance, which I have never hitherto found mentioned by any writer upon papal authority, which will be self-absolution.' P. 331.

The limits of our work do not permit us to make farther extracts, though, in the variety of matter presented to us, our readers might have been supplied with much food for entertainment and reflection. In compliance therefore with our original plan, we shall, in our next Number, make our remarks on the chief opinions by which this work is distinguished.

(To be concluded in our next.)

England Preserved: an Historical Play, in Five Acts, as performed at the Theatre-Royal, Covent-Garden. Written by George Watson, Esq. 8vo. 2s. Longman. 1795.

THE period of history from which the subject of this piece is taken, is that unhappy one, immediately after the death of king John, when the greatest part of the kingdom was in the possession of Louis, afterwards Louis the VIIIth of France, son to Philip Augustus, who had been invited over by the discontented barons, and *England is preserved* by the barons' experience of the selfish motives and ineffectual assistance of their allies, and their uniting themselves with the rest of the kingdom to drive out the foreign forces. To the political moral which is *naturally* suggested by this piece,—namely, that it is a very dangerous and unjustifiable expedient for the discontented noblesse of any kingdom to invite into the bosom of their country a foreign invader, and that the different orders in a state ought always to settle their own differences without inviting an interference which is never afforded for the sake of the party concerned, but for the purpose of dividing the spoils of the unhappy country that admits them,—we most heartily subscribe; but we cannot equally approve of the design the author seems to have in view,—that of rendering the French nation odious amongst those who are already sufficiently prejudiced against them. The most bitter state of hostility must some time or other be succeeded by peace: and accursed be the principle that leads a man, when the house is in flames, to throw on oil instead of water! The play is not ill written. The public feelings are combined with the private, by the introduction of the daughter of the Protector, who is wife to Surrey and follows him to the battle, and by the return of William his eldest son who had embraced the cause of the invaders,—and his reconciliation with his father. Whether the

author meant any remote reference to a quarrel and reconciliation between any other distinguished personages, we presume not to say. The scene is well written, and some of the expressions are strong—

————— ‘ A father, fir,
Knows not of state necessities ; he feels
As well as judges, keenly feels : and, when
A son pulls down that image of respect,
That nature hath infix'd on filial breasts,
The father bears a sting so sharp, a wound
So deep indeed, that words of penitence
Must long, long vibrate on his deaden'd sense,
E'er they can touch his soul, and pour the balm,
That filial tenderness, alone, can give.
Five sons I have, and thou, of all the five,
Hast been the one, to wound my aged heart,
Canc'ling the peace thy brethren's love bestow'd.' P. 9.

We shall give, as a further specimen, the concluding scene, which is animated,—though some of our readers may perhaps think the last line or two a little bordering upon the hurlo-thrombo strain.

‘ *Surrey*. Oppose my passage ! Tell the trembling lambs
To stop th' indignant lion with their flocks.
Beat down their ranks, brave Londoners.

[*Earl William pursues Beaumont across the stage, lady Surrey following.*]

‘ *Lady Sur.* Vict'ry ! [*Seeing Surrey, she flies to him.*
My husband !

‘ *Surrey*. Is it truth ? how, wherefore, thus,
My blest Matilda, genius of my days ?

‘ *Lady Sur.* He lives, he lives !

‘ *Surrey*. My precious, best reward ! [*Alarm.*

‘ *Lady Sur.* But, but—Oh ! Oh ! [*She sinks.*

‘ *Surrey*. Look up ; indeed all's well.
Softly, Matilda ; Surrey's here himself.

Comfort, my own—there, there—

‘ *Lady Sur.* Oh ! art thou sav'd,
From prisons, murders, and from battle sav'd ?

‘ *Surrey*. Awaken'd to a sense of all their wrongs,
Uprose at once upon their foreign lords,
The gallant Londoners, their forces crush'd,
Threw open all our prison-gates again,
And call'd me forth, exulting, to the field,
Thus to partake the glories of this day,
And thus to win my all, in winning thee.

‘ *Lady Sur.* Yet, yet, a thousand fears distract my mind.
This uproar all abroad—

‘ *Surrey.*

' *Surrey*. Oh ! let us hence.
 We soon can gain the English camp. [*Flourish*.
 Joy ! joy !
 Behold the royal standard streams around !
 ' *Protector* (*without*.) Let mercy flow to all. Spare, spare the
 foe ;
 And Briton Briton meet in bands of love.
 ' *Lady Sur*. 'Tis he !

' *Enter the Protector, attended.*

My father, and my husband, both,
 Both at my breast ! This agony's too keen.
 ' *Protector*. My child, my child ! My long-lost, glorious son !
 I thank thee, heav'n ! It is now complete.
 My heart springs upward with unusual warmth,
 And age seems running half-way back to youth.
 ' *Surrey*. My gen'rous fire, be all forgotten thus.
 ' *Protector*. Come on, my second hero, Surrey come.
 ' *Surrey*. For England ever !
 ' *Lady Sur*. Surrey, what ! again ?
 Yet, go. Thou art thy country's, and not mine.
 ' *Surrey*. Peerless Matilda, but a little while,
 And then—

' *Protector*. To vict'ry—London is our own,
 Where we shall meet our countrymen in peace ;
 For England's charter Henry shall renew,
 And may the troubles that its breach hath caus'd,
 Endear that sacred bulwark of our rights,
 To future subjects, as to future kings.

[*Shouts and flourish of trumpets.*

' *Protector*. The tyrant yields ! My country's free at last !

*Flourish. Enter the French prince, with his train, conducted by earl
 William, and the English lords.*

' *Earl Wil*. My lord Protector, the French prince submits,
 Acknowledging young Henry England's king.

' *French Prince*. Abandoned thus by all our followers,
 We bend perforce beneath the fate of war ;
 Yet do we trust earl Pembroke's clemency
 Will grant all parties honorable terms,
 And let us quit this proud, and untam'd isle,
 To seek in safety our paternal realms.

' *Protector*. Go, prince of France ; for those, who, truly free,
 Will ne'er be conquer'd, can, as conquerors, spare.
 Go, then, in safety, to your own domains,
 And tell your countrymen these solemn truths,
 That English treach'ry sacrificed our rights,
 But English virtue won them back by force ;
 Tell them, by your example greatly warn'd,

Ne'er

Ne'er to assail our sacred isle again,
 But know that independence, thro' all times,
 Alike will baffle foreign force, or fraud,
 And here, in peerless state, for ever reign!

'The Protector comes forward.'

Oh! native land, from hence for ever rest,
 In freedom, union, thus supremely blest!
 And should thy genius, Britain, know a time,
 When civil discord flies from clime to clime;
 When with the shock each neighb'ring empire groans,
 And ruin, menacing an hundred thrones,
 Shakes Europe's centre with his giant-form—
 Calm, and collected, shalt thou face the storm;
 Within thy sea-girt rock, securely shin'd,
 • Shalt stand, the guardian of oppress'd mankind.
 Blest in a prince, whose virtue shall deserve,
 Whose spirit, his important trust preserve,
 Shall still thy splendor, in those darksome days,
 Break on the world, with undiminish'd blaze,
 Survive the fall of each surrounding state,
 Nor cease, till all creation yield to fate!' p. 76.

Transactions of the Society Instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1795. Vol. XIII. 8vo. 5s. Boards. Doddsley. 1795.

FROM the statement of the rewards bestowed in the course of the present year by the very laudable institution whose annual labours it becomes our duty to report, it appears that the most important communications have been made in agriculture and mechanics. In the former, Mr. Kilderbee of Ipswich, for having planted with oak ten acres of land,—lord Brownlow, for having planted twenty-six acres with oaks,—Mr. Phillips of Kettleworth, and Mr. Crawley of Ragnall-Hall, in Nottinghamshire, for the same species of cultivation,—have severally received the honours and rewards of the society. The communication of the latter, indeed, takes in another and still more important object,—that of gaining land from the river on whose banks the plantation is effected, and thus also improving the navigation. For planting mixed timber-trees, the society's gold medal was conferred on Mr. Rawlinson of Morecambe-Lodge in Lancashire.

'In February, 1791, (says this gentleman) I purchased an estate at this place, that had fifty-eight statute acres of common, very much covered with sheets of limestone rocks, and large limestone cobbles; about

about twelve acres so hanging and rocky, not worth half-a-crown an acre, but having mostly between the rocks one or two feet of soil. I concluded to plant it with the hereafter-mentioned trees; and the whole, except about an acre and a half, is enclosed to the west, at the top of the hills, with a strong wall, five feet and a half high; and at the foot, to the east and south-east, with a three to three feet and half wall, planted with quicks within; and the acre and half is protected by walls, from any cattle, except sheep, which are not allowed upon the estate. The soil is fine brown earth; and the manner of planting was, by taking a square sod, of about two inches thick, where the ground allowed it, and digging a hole sufficient for the plant. Particular attention was paid to the oaks, that there might be plenty of soil for the tap; and I have the satisfaction to say, the whole of the plantations are much better than I flattered myself; the dead plants not being, on an average, three to one hundred. Those principally that failed, were the birches, owing to their coming from a distance, and in frost.

‘The larches and Scotch firs have shot greatly, especially the former, which this soil and situation best suits; the distance in planting is from two to four feet: I commenced planting the 5th of November, 1791, and finished the whole by the 10th of April, 1792. By clearing the land to make the plantation walls, and since by enclosing several fields, and improving by lime and compost, I have made forty-one acres, fine, arable, and pasture land; the remaining five acres are in sheets of rock, or not cleared.’ P. 153.

The whole number planted are 62,191.

This article is followed by an additional communication on the subject of pruning orchards, from Mr. Bucknall. We think it of less importance than what he has heretofore produced on the subject, though not wholly destitute of useful hints. The paper annexed to it, on the means of preventing the caterpillar on fruit-trees, by Mr. Hampson of Manchester, will furnish an extract of some utility to our country readers. The author observes, that—

‘1st, A winter, in which there is a severe frost for a long continuance, is accounted favourable to the succeeding fruit-harvest. 2dly, Young and healthy trees, which are continually distending the rind, and putting forth vigorous branches, are not often attacked with the caterpillars; or if they are, it is when the foliage of an aged or sickly neighbour is exhausted, and then being urged by want of food, the worm throws out its silken line, which, carried by the wind, clings to the branches of another tree, and by this means it effects a passage.

‘Some time ago, having an intention to improve a number of apple-trees, which, owing to their being yearly infested with the
C. R. N. ARR. (VOL. XV.) November, 1795. U cater-

caterpillar, had been long neglected, I began in the following manner. It being early in the spring, I first caused the thick brown moss to be removed from the trunk of the tree, around which, but at a distance equal to the extremities of the roots, I spread warm rotten litter; and then, with the back of a pruning knife, scraped off the livid-coloured moss with which the branches of the tree were entirely encrusted. But what surprised me, and to which I would beg particular attention, was, that small detached pieces of moss hung upon the bough by fine threads, after it had been cleaned: this led me to think they belonged to some eggs or insects which lay concealed between the moss and the outer bark, or between the outer and the inner rind; but being then without the help of glasses, my curiosity remained unsatisfied, although the effects discovered in the opening season justified my strongest apprehensions: for those trees which had been thoroughly cleaned, put forth strong and healthy shoots, and retained their leaves; when others, their neighbours, were eaten up: yet what convinced me beyond the least doubt, was a tree which through negligence had been left in part cleaned; the boughs which I had cleaned were untouched by the caterpillar; on the contrary, the leaves of those boughs I had not cleaned, were soon consumed by them.

‘These facts being stated, the following remarks are naturally suggested. First, that the eggs of the caterpillars lie, during the winter, concealed in such trees as are overgrown with moss, between the moss and the rind, or, where the rind is decayed, in the cavities occasioned by such decay; a circumstance which, with the assistance of a microscope, I have since ascertained: but through mere neglect, having not preserved the eggs for future observation, I cannot say determinately they were the eggs of the caterpillar; but this I can say, that the removal of those eggs prevented the leaves of the tree from being eaten. Secondly, that the proper time for destroying them would be before the eggs are hatched; for, by the time the caterpillar is come out, the buds begin to open, and of course become its immediate prey; and as the butterfly tribe are so numerous and so perfectly free from restraint, the nature of the case will require an annual search to be made in such places as are thought favorable to them for depositing their eggs: there will be often found full-grown trees, which by being encumbered with branches, the power of the sun is not admitted to shrivel the old rind as the new one is forming; consequently such trees become encrusted with decayed coats, the fit receptacles for preserving the embryo caterpillars; and such trees whose wounds have been suffered to heal, so as to form an hollow, retaining moisture, which cankers the wood, and renders it easily perforated by the fly, are likewise liable to become a prey to the insects they have preserved.’ P. 173.

Mr.

Mr. Ball of Williton, whose endeavours to bring to perfection the culture of rhubarb we noticed on a former occasion, has stated some farther improvements, and particularly in the mode of curing the roots, which he finds most completely effected by stringing them on packthread, and drying them at the ceiling of a kitchen. He says of the culture—

‘ I sow the seeds about the second week in February, in drills six inches apart, and one inch deep, upon beds of three or four feet : if the weather should prove mild, the plants will appear in a fortnight or three weeks ; and if it is a dry season, I give them moderate waterings ; if too thick, thin them from two to three inches ; and when about four inches high, transplant them where they are to stand, from four to six feet from each other, in a deep soil, well manured with good rotten dung, sifted coal-ashes, and lime previously flaked, and mixed with a proper quantity of mud, or waste from a mill-pond, or with earth from the guttering of meadows. I keep them free from weeds, and, if occasion, give them moderate waterings ; am particularly careful to keep them free from slugs, they being exceedingly fond of the tender plants, and would soon destroy them, if not attended to ; for which reason, I generally look over the plantations every night about eight o’clock, and take them away, and so continue until I find the slugs are all destroyed, and the plants have taken good roots.

‘ For these two years past, I have sown seeds in September ; and the first week in October they came up, grew exceeding well, and made good roots, fit to be transplanted in the last week in February or beginning of March ; and am of opinion, that this is the best time for sowing them.’ P. 179.

The improvements practised on seventy-five acres of waste moorlands, by Mr. Harper of Kirkdale,—on a quantity of inclosed common in the North of Lancashire, by Mr. Jenkinson,—and on the culture of lands in the neighbourhood of great towns, by Mr. Bramley of Leeds,—convey much useful information, of which the limits of this article will not allow a detail.

The culture of that most valuable article of food, the potatoe, has been greatly encouraged by the exertions of the society, who, among other particulars, have inserted the following short but curious paper, by Mr. Lockett of Donnington, near Newbury.

‘ I take the liberty (says he) of sending you an experiment which I have repeatedly made ; also a method to procure plants in a very cheap and easy way ; not after such as the present winter, but after a mild winter, when the frost has penetrated but a small distance below the surface of the ground.

‘ First, as to the experiment ; I took three potatoes, the 17th of

December, 1793, and put them in a small cask, and placed the cask in a cellar: the 10th of March, I took off fifteen shoots from them, and planted them with a setting or dibbling stick, in the same manner as cabbage plants, about one foot square: the 16th of April, I took twenty-one more shoots from the same three potatoes, and planted them as before: on the 22d of May, I took twenty-five shoots more, and planted them also, and then washed and boiled the said three potatoes, which proved very good to eat. I had, from the said sixty-one shoots, as many potatoes as weighed ninety-two pounds, notwithstanding the rooks did me much damage.

'My method of procuring plants after a mild winter, is to go (about the month of May) over the fields where potatoes were planted the preceding year, and pull up from among the corn all the shoots produced by the potatoes left in the ground the preceding autumn which had escaped the digger; and plant these shoots in the same manner as above, viz. the same as cabbage plants.'

P. 207.

A communication of some importance is next introduced, on the mode of forming oaks into *compass shapes*, a subject which the society have conceived of so much consequence in ship-building, as to induce them to offer rewards for its farther improvement. The author, Mr. Randall, has suggested various means by which the growth of oak-trees may be accommodated to the particular shape required, so as to prove a great saving to the navy in the article of timber.

The only communication under the head of chemistry relates to a mode of carrying on the deleterious operations of the white-lead manufactory, with less fatal consequences to the workmen. The author, Mr. Ward, has invented a machine by which the calx may be separated from the metal by passing through rollers under water. We commend his ingenuity, as far as it goes towards the cure of an evil at which every reflecting mind must shudder; but we apprehend his invention totally insufficient to render this species of labour so innoxious as to *justify its continuance*.

A considerable improvement on the spinning-wheel,—a new-invented churn,—a machine for cutting off piles under water,—an improved printing press,—and, though last, not least in point of ingenuity and importance, a drag, calculated to favour the descent of heavy carriages and prevent accidents,—have all met with liberal encouragement from the society, whose publication, though less both in bulk and importance than some of its predecessors, is nevertheless worthy of general perusal.

Some Account of the Deans of Canterbury; from the New Foundation of that Church, by Henry the Eighth, to the Present Time. To which is added a Catalogue of the Manuscripts in the Church Library. By Henry John Todd, M. A. Minor Canon of the Church, Chaplain to the Lords Fife and Kilmorey, and Vicar of Milton, Kent. 8vo. 5s. Boards. Cadell. 1793.

GENERAL biography is so extensive a study, that men have continually found themselves inclined to reduce its limits into an attainable compass, by drawing off from the great reservoir little separate channels, embanked and separated from the rest, as taste or particular predilection has influenced them. Some therefore have contented themselves with the lives of admirals,—others with those of poets:—some have gathered together those who have illustrated a particular district, or a splendid era;—and Mr. Todd is generously determined to rescue from oblivion and neglect *the deans of Canterbury*, lest, he says, it should happen to them as it has happened to whole catalogues of dignified ecclesiastics—"Their very names are buried as deep as their bodies, and the one was scarce sooner out of sight, than the other out of all mention and remembrance." Now we confess we are of opinion, that, if a dignified ecclesiastic, or any other dignified member of society, has no other means of keeping himself from oblivion, but the having filled a certain post,—when his name is no longer attached to that post, it ought to drop of course, and make room for those who support a like temporary importance by their relations to the living world of business and action, while the few who have intrinsic claims to notice often survive even the memory of the stations themselves by which they were originally known to mankind. By not thinking highly of the plan of this work, we do not however mean to deny that it affords entertainment. Many of the particulars related are curious, and will amuse those who are fond of gleaning the minutiae of literature. The history begins from the reformation, at which period Nicholas Wotton was appointed dean, on the dissolution of the convent and the deprivation of its prior. He is better known as a courtier. He was employed, amongst other affairs, in the embassy, to demand Anne of Cleves in marriage for his master, of whom he sends the king the following account, that 'she could both write and read in her own language, and sew very well; only for music it was not the manner of the country to learn it.' Godwin, who succeeded him, was a favourite preacher with Elizabeth, who made him a bishop;—but he unfortunately lost her good graces by marrying, after he was seventy, a second wife.

' Being aged, and diseased, and lame of the gout, he married (as some thought for opinion of wealth) a widow of London. A chief favourite of that time (whom I am sorry to have occasion to name again, in this kind) had laboured to get the manor of Banwell from this bishopric, and disdaining the repulse, now hearing this intempestive marriage, took advantage thereof, caused it to be told to the queen, (knowing how much she disliked such matches) and instantly pursued the bishop with letters and mandates for the manor of Banwell for 100 years. The good bishop not expecting such a sudden tempest, was greatly perplexed, yet a while he held out and indured many sharp messages from the queen, of which myself carried him one, delivered me by my lord of Leicester, who seemed to favour the bishop, and dislike with the knight for molesting him, but they were soon agreed like Pilat and Herod to condemn Christ. Never was harmless man so traduced to his sovereign, that he had married a girl of twenty years old, with a great portion, that he had conveyed half the bishopric to her, that (because he had the gout) he could not stand to his marriage, with such scoffs to make him ridiculous to the vulgar, and odious to the queen. The good earl of Bedford happening to be present when these tales were told, and knowing the Londoner's widow the bishop had married, said merrily to the queen after his dry manner, Madam, I know not how much the woman is above twenty, but I know a son of hers is but little under forty. But this rather marred than mended the matter. One said *Majus peccatum habet*. Another told of three sorts of marriage; of God's making, as when Adam and Eve, two young folks, were coupled; of man's making, when one is old and the other young, as Joseph's marriage; and of the devil's making, when two old folks marry, not for comfort, but for covetousness, and such they said was this. The conclusion to the premisses was this, that to pacify his persecutors, and to save Banwell, he was fain to part with Wilscombe for 99 years (I would it had been 100) and so purchased his peace.' p. 39.

The good bishop, it seems, protested, with tears in his eyes, that 'he took this wife only as a guide to his house, and that he lived with her as Joseph did with our lady:' but Elizabeth could not be reconciled to the poor old man. It is well known how much she disliked the clergy's marrying at all.—What would the clergy of the present day think, if their domestic conduct was subject to a jurisdiction at once so gossiping and so imperious?—The deanery of Canterbury was then rated at 200*l.* a year; and, on the rumour of a rebellion, the dean was to supply—

'i corslet, ij Almayn ryvets, plate-cotes, and brigandines, i pyke, ij long bows, ij sheaffs and arrows, ij steel caps, i harquebut, and i morion or falet.' p. 46.

Nevil,

Nevil, who was dean under James I. is mentioned as being of a very munificent spirit, and a great benefactor to Trinity College, the quadrangle of which he rebuilt. Of Dr. Boys, successor to Nevil, still in the same reign, a curious orison against the pope is recorded, which may serve as a specimen both of the wit and divinity of the age under our princely Solomon.

'Papa noster qui es Romæ, maledicatur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in cælo sic et in terrâ. Potum nostrum in cænâ dominicâ da nobis hodie, et remitte nummos nostros quos tibi dedimus ob indulgentias, et ne nos inducas in hæresin, sed libera nos a miseriâ, quoniam tuum est infernum, pix et sulphur, in sæcula sæculorum.' p. 96.

A story is related of Turner, dean in the time of Charles I. which contrasts him very advantageously with his antagonist of the other party—

'Of the rectory of Fetcham forcible possession was obtained by one Fisher, a man of despicable character; of whom it is related, that when he came to eject the dean, he denied him the indulgence of remaining in the house, only till his wife, who expected hourly to fall in labour, was delivered of her burthen. At the restoration, when the rectory reverted to its right owner, the wife of Fisher was in the same situation, and he had the meanness to solicit what he himself had inhumanly refused. But Turner was more generous than to retort the hard measure he had received. He checked his resentment in this noble answer, "You shall see I am a Christian; in the name of God let her tarry and welcome." p. 124.

Sydall, the fourteenth dean, and likewise bishop of Gloucester, is thus mentioned by the famous Whiston, in his memoirs—

'When the convocation proceeded against him in 1711, Dr. Sydall objected to the severity which a member of that convocation, Mr. Needham, appeared to countenance; and said, "What you are doing against Mr. Whiston is like the proceedings in the inquisition." Mr. Needham replied in these remarkable words, "That the inquisition, indeed may do now and then an hard thing: but, for the main, they keep things tight." p. 204.

We have quoted this opinion of the worthy Mr. Needham, from the same principle on which the gentleman pulled off his hat to the statue of Jupiter,—not knowing what opinions and maxims may come round again in the wonderful revolutions of the public mind.

We have rather chosen to give a specimen of this work from these detached anecdotes, than to draw it from the lives of such men as Tillotson, Horne, &c. much better known to the

world from their proper point of view as bishops and literary men, than as filling up the number of the deans of Canterbury.—To this account is added a catalogue of the MSS. in the church library.

Reflections on the Formation and Distribution of Wealth. By M. Turgot, Comptroller General of the Finances of France, in 1774, 1775, and 1776. Translated from the French. 8vo. 3s. Sewed. Ridgway. 1795.

THIS work of M. Turgot was considered by Condorcet as 'the germ of the treatise on the Wealth of Nations, written by Dr. Smith;' and the opinion appears to us to be in some measure just, although Dr. Smith's treatise must be considered as a production of far more actual merit, because founded more upon facts. We have here beautiful theories, and striking aphorisms; but we know that Turgot had fewer means of applying them to practice, and referring to authorities, than our countryman: and the work before us is therefore to be considered in the light of a hypothetical sketch, rather than a philosophical treatise. That the reader may comprehend the nature of the information it conveys, we cannot adopt a better plan than giving the heads or contents of each reflection, as they fall into one another, and form a chain of aphorisms. We shall then subjoin M. Turgot's commentary on one of the subjects.

He first decides on the impossibility of the existence of commerce upon the supposition of an equal division of lands, where every man should possess only what is necessary for his own support. The above hypothesis neither has existed nor could continue.—The diversity of soils, and multiplicity of wants, compel an exchange of the productions of the earth against other productions.—The productions of the earth require long and difficult preparations, before they are rendered fit to supply the wants of men.—There is a necessity for these preparations, which brings on an exchange of the productions for labour.—The husbandman is the first mover in the circulation of labour; it is he who causes the earth to produce the wages of every artificer.—The wages of the workman is limited by the competition among those who work for a subsistence.—He only gains a livelihood.—The husbandman is the only one whose industry produces more than the wages of his labour.—He, therefore, is the only source of all wealth. M. Turgot's first division of society is into two classes,—the one *productive*, or the cultivators,—the other *stipendiary*, or the artificers.—In the first ages of society, the proprietors could not be distinguished from the cultivators,

cultivators.—In the progress of society, all lands have an owner.—The proprietors begin to ease themselves of the labour of cultivation, by the help of hired cultivators. Inequality in the division of property.—Causes which render that inevitable.—Consequences of this inequality.—The cultivator is distinguished from the proprietor, and a division of the produce takes place between the cultivator and the proprietor, the former enjoying the reward of his labour, the latter the net produce, or revenue.—Then there arises a new division of society into three classes; cultivators, artificers and proprietors, or the productive, stipendiary and disposable classes.—The resemblance and the difference between the two laborious classes authorises another distinction into the productive and barren classes.—The proprietors may draw a revenue from their lands, *first*, by cultivation by labourers on wages, or *secondly*, by slaves.—Cultivation by slaves cannot exist in great societies.—Slavery annexed to the land, succeeds to slavery properly so called.—Vassalage succeeds to slavery annexed to the land, and the slave becomes a proprietor.—The proprietor may draw a revenue from his land, *thirdly*, by alienation of the land for a certain service; *fourthly*, by partial colonization; *fifthly*, by renting or letting out the land.—This last method is the most advantageous, but it supposes the country already rich.—Having briefly discussed these subjects, M. Turgot proceeds to consider capitals in general, and the revenue of money,—the use of gold and silver in commerce,—the rise of commerce, and the principle of the valuation of commercial things; how the current value of the exchange of merchandise is established.—Commerce gives to all merchandise a current value with respect to any other merchandise; from whence it follows that all merchandise is the equivalent for a certain quantity of any other merchandise, and may be looked on as a pledge to represent it.—Every merchandise may serve as a scale or common measure, by which to compare the value of any other.—Every species of merchandise does not present a scale equally commodious.—It is proper to prefer the use of such as are not susceptible of any great alteration in quality, and have a value principally relative to the number and quantity.—For want of an exact correspondence between the value and the number or quantity, it is supplied by a mean valuation, which becomes a species of real money.—All merchandise is a representative pledge of every object of commerce, but more or less commodious for use, as it possesses a greater or less facility to be transported, and to be preserved without alteration.—All merchandise has the two essential properties of money, to measure and to represent all value; and in this sense all merchandise is money,

money, and reciprocally all money is essentially merchandise.—Different matters are able to serve and have served for current money.—Metals, and particularly gold and silver, are the most proper for that purpose.—Gold and silver are constituted, by the nature of things, money, and universal money, independent of all conventions and of all laws.—Other metals are only employed for these uses, in a secondary manner.—The use of gold and silver, as money, has augmented their value as materials.—The use of payments in money has given room for the distinction of buyer and seller, and has much facilitated the separation of different labours among the different orders of society.—The excess of annual produce accumulates to form capitals.—Circulating wealth is an indispensable requisite for all lucrative works.—There is a necessity of advances for cultivation.—The first advances are furnished by the land although uncultivated.—Cattle were a circulating wealth, even before the cultivation of the earth.—Slaves are another species of circulating wealth, and advances necessary for cultivation.—Personal property has an exchangeable value, even for land itself.—The valuation of lands by the proportion of their revenue, with the sum of personal property, or the value for which they are exchanged, is called the price of lands.—All capitals in money, and all value whatever, is equivalent to land producing a revenue equal to a determined sum.—The first employ of capitals may be in the purchase of lands.—Another employment for money may be in advances for enterprises of manufacture or industry. M. Turgot here explains the use of the advances of capitals in enterprises of industry,—their returns, and the profits they ought to produce,—and subdivides the industrious stipendiary class into undertaking capitalists and simple workmen.—Another employment of capitals is in advances towards undertakings of agriculture.—The competition between the capitalists, undertakers of cultivation, fixes the current price of leases of lands.—The default of capitalists limits the cultivation of lands to a small extent.—The class of cultivators may be subdivided into undertakers, or farmers, and hired persons, servants, and day-labourers.—A fourth employment of capitals is in advances for enterprises of commerce.—There is a necessity for the interposition of merchants, properly so called, between the producers of the commodities and the consumers.—All the different orders of merchants are alike employed in purchasing to sell again; and their traffic is supported by advances which are to revert with a profit, to be engaged in new enterprises. M. Turgot here enters into the consideration of the circulation of money. All extensive undertakings, particularly those of manufactures and commerce, must indispen-

ably have been very confined, before the introduction of gold and silver in trade.—Capitals being as necessary to all undertakings as labour and industry, the industrious man shares voluntarily the profit of his enterprise with the owner of the capital, who furnishes him the funds he is in need of.—A fifth employment of capitals is lending on interest. M. Turgot's ideas on this subject we mean to give hereafter at full length. After explaining the true foundation of interest of money, he observes that the rate of interest ought to be fixed, as the price of every other merchandise, by the course of trade alone.—Money has in commerce two different valuations.—One expresses the quantity of money or silver we give to procure different sorts of commodities; the other expresses the relation a sum of money has to the interest it will procure in the course of trade.—These two valuations are independent of each other, and are governed by quite different principles.—In comparing the value of money with that of commodities, we consider silver as a metal, which is an object of commerce. In estimating the interest of money, we attend to the use of it during a determinate time.—The price of interest depends immediately on the proportion of the demand of the borrowers, with the offer of the lenders; and this proportion depends principally on the quantity of personal property accumulated by an excess of revenue, and of the annual produce to form capitals, whether these capitals exist in money or in any other kind of effects having a value in commerce.—The spirit of commerce continually augments the amount of capitals: luxury continually tends to destroy them.—The lowering of interest proves, that in Europe economy has in general prevailed over luxury.—The influence which the different methods of employing money have on each other is thus stated. Money invested in land necessarily produces less: money on interest ought to produce a little more income, than land purchased with an equal capital. Money employed in cultivation, manufactures, or commerce, ought to produce more than the interest of money on loan. In the mean time, the freedom of these various employments is limited by each other, and they maintain, notwithstanding their inequality, a species of equilibrium.—The current interest of money is the standard by which the abundance or scarcity of capitals may be judged: it is the scale on which the extent of a nation's capacity for enterprises in agriculture, manufactures, and commerce, may be reckoned.—The total riches of a nation consist, 1st. in the clear revenue of all the real estates, multiplied by the rate of the price of land; 2d. in the sum of all the moveable riches existing in a nation.—The sum of lent capitals cannot be understood without a two-fold employing.—The lender of money belongs, as to his person,

person, to that class of society called the disposing class.—The interest of the money, which the lender receives, is not disposable in one sense, viz. so as the state may be authorised to appropriate, without any inconvenience, a part to supply its wants.—There exists no revenue strictly disposable in a state, but the clear produce of lands.—The land also furnishes the total of moveable riches, or existing capitals, and which are formed only by a portion of its productions reserved every year.—Although money is the direct object in saving, and it is, if we may call it so, the first foundation of capitals, yet money and specie form but an insensible part in the total sum of capitals.

Such are the *primæ lineæ*, or text-book, on which M. Turgot's plan is reared. We shall now subjoin his ideas on the

‘ *Fifth employment of capitals ; lending on interest ; nature of a loan.*

‘ The possessors of money balance the risque their capital may run, if the enterprize does not succeed, with the advantage of enjoying a constant profit without toil ; and regulate themselves thereby, to require more or less profit or interest for their money, or to consent to lend it for such an interest as the borrower offers. Here another opportunity opens to the possessor of money, viz. lending on interest, or the commerce of money. Let no one mistake me here, lending on interest is only a trade, in which the lender is a man who sells the use of his money, and the borrower one who buys ; precisely the same as the proprietor of an estate, or the person who farms it, buys and sells respectively the use of the hired land. The Latin term for a loan of money or interest expresses it exactly, *usura pecuniæ*, a word which adopted into the French language is become odious, by a consequence of false ideas being adopted on the interest of money.

‘ *False ideas on lending upon interest.*

‘ The rate of interest is by no means founded, as may be imagined, on the profit the borrower hopes to make, with the capital of which he purchases the use. This rate, like the price of all other merchandize, is fixed by the circumstances of buyer and seller ; by the proportion of the sum offered with the demand. People borrow with every kind of view, and with every sort of motive. One borrows to undertake an enterprize that is to make his fortune, another to buy an estate, another to pay his losses at play, another to supply the loss of his revenue, of which some accident has deprived him, another to exist on, in expectation of what he is able to gain by his labour ; but all these motives which determine the borrower, are very indifferent to the lender. He attends to two things only, the interest he is to receive, and the safety of his capital. He never attends to the use the borrower puts it to, as a merchant does not care to what use the buyer applies the commodities he sells him.

Errors of the schoolmen refuted.

It is for want of having examined the lending of money on interest in its true point of view, that moralists, more rigid than enlightened, would endeavour to make us look on it as a crime. Scholastic theologians have concluded, that as money itself was not prolific, it was unjust to require a premium for the loan of it. Full of these prejudices they have fancied their doctrine was sanctioned by this passage in the Gospel, *mutuum date, nihil inde sperantes*. Those theologians who have adopted more reasonable principles on the subject of interest of money, have been branded with the harshest reproaches from those who adopt the other side of the question.

Nevertheless, there are but few reflections necessary to expose the trifling reasons that are adduced to condemn the taking of interest. A loan of money is a reciprocal contract, free between both parties, and entered into only by reason of its being mutually advantageous. It is evident, if the lender finds an advantage in receiving an interest for his money, the borrower is not less interested in finding that money he stands in need of, since otherwise he would not borrow and submit himself to the payment of interest. Now on this principle, can any one look on such an advantageous contract as a crime, in which both parties are content, and which certainly does no injury to any other person? Let them say the lender takes advantage of the wants of the borrower, to force the payment of interest, this is talking as absurd as if we were to say, that a baker who demands money for the bread he sells, takes advantage of his customer's wants. If in this latter case, the money is an equivalent for the bread the buyer receives, the money which the borrower receives to day, is equally an equivalent for the capital and interest he agrees to pay at the expiration of a certain time; for in fact, it is an advantage to the borrower, to have, during that interval, the use of the money he stands in need of, and it is a disadvantage to the lender to be deprived of it. This disadvantage may be estimated, and it is estimated; the interest is the rate. This rate ought to be larger, if the lender runs a risk of losing his capital by the borrower becoming insolvent. The bargain therefore is perfectly equal on both sides, and consequently fair and honest. Money considered as a physical substance, as a mass of metal, does not produce any thing; but money made use of in advances in cultivation, in manufacture, in commerce, produces a certain profit; with money we can acquire land, and thereby procure a revenue: the person therefore who lends his money, does not only give up the unfruitful possession of such money, but deprives himself of the profit which it was in his power to procure by it, and the interest which indemnifies him from this loss cannot be looked upon as unjust. The schoolmen, compelled to acknowledge the justice of these considerations, have allowed

lowed that interest for money may be taken, provided the capital is alienated, that is, provided the lender gave up his right to be reimbursed his money in a certain time, and permitted the borrower to retain it as long as he was inclined to pay the interest thereof only. The reason of this toleration was, that then it is no longer a loan of money for which an interest is paid, but a purchase, which is bought with a sum of money, as we purchase lands. This was a mode to which they had recourse, to comply with the absolute necessity which exists of borrowing money, in the course of the transactions of society, without fairly avowing the fallacy of those principles, upon which they had condemned the practice: but this clause for the alienation of the capital, is not an advantage to the borrower, who remains equally indebted to the lender, until he shall have repaid the capital, and whose property always remains as a security for the safety of such capital;—it is even a disadvantage, as he finds it more difficult to borrow money when he is in want of it; for persons who would willingly consent to lend for a year or two, a sum of money which they had destined for the purchase of an estate, would not lend it for an uncertain time. Besides, if they are permitted to sell their money for a perpetual rent, why may they not lend it for a certain number of years, for a rent which is only to continue for that term? If an interest of 1000 livres *per annum* is equivalent to the sum of 20000 livres from him to keep such a sum in perpetuity, 1000 livres will be an equivalent for the possession of that sum for one year.

‘ True foundation of interest of money.

‘ A man then may lend his money as lawfully as he may sell it; and the possessor of money may either do one or the other, not only because money is equivalent to a revenue, and a means to procure a revenue; not only because the lender loses, during the continuance of the loan, the revenue he might have procured by it; not only because he risks his capital; not only because the borrower can employ it in advantageous acquisitions, or in undertakings from whence he will draw a large profit; the proprietor of money may lawfully receive the interest of it, by a more general and decisive principle. Even if none of these circumstances should take place, he will not have the less right to require an interest for his loan, for this reason only, that his money is his own. Since it is his own, he has a right to keep it, nothing can imply a duty in him to lend it; if then he does lend, he may annex such a condition to the loan as he chuses, in this he does no injury to the borrower, since the latter agrees to the conditions, and has no sort of right over the sum lent. The profit which money can procure the borrower, is doubtless one of the most prevailing motives to determine him to borrow on interest; it is one of the means which facilitates his payment of the interest, but this is by no means that which gives a right to the lender to require it; it is sufficient for him

him that his money is his own, and this is a right inseparable from property. He who buys bread, does it for his support, but the right the baker has to exact a price is totally independent of the use of bread; the same right he would possess in the sale of a parcel of stones, a right founded on this principle only, that the bread is his own, and no one has any right to oblige him to give it up for nothing.

Answer to an objection.

‘ This reflection brings us to the consideration of the application made by an author, of the text, *mutuum date, nihil inde sperantes*, and shews how false that application is, and how distant from the meaning of the Gospel. The passage is clear, as interpreted by modern and reasonable divines as a precept of charity. All mankind are bound to assist each other; a rich man who should see his fellow creature in distress, and who, instead of gratuitously assisting, should sell him what he needed, would be equally deficient in the duties of christianity and of humanity. In such circumstances, charity does not only require us to lend without interest, she orders us to lend, and even to give if necessary. To convert the precept of charity into a precept of strict justice, is equally repugnant to reason, and the sense of the text. Those whom I here attack do not pretend that it is a duty of justice to lend their money; they must be obliged then to confess, that the first words of the passage, *mutuum date*, contain only a precept of charity. Now I demand why they extend the latter part of this passage to a principle of justice. What, is the duty of lending not a strict precept, and shall its accessory only, the condition of the loan, be made one? It would have been said to man, “ It is free for you to lend or not to lend, but if you do lend, take care you do not require any interest for your money, and even when a merchant shall require a loan of you for an undertaking, in which he hopes to make a large profit, it will be a crime in you to accept the interest he offers you; you must absolutely either lend to him gratuitously, or not lend to him at all. You have indeed one method to make the receipt of interest lawful, it is to lend your capital for an indefinite term, and to give up all right to be repaid it, which is to be optional to your debtor, when he pleases, or when he can. If you find any inconvenience on the score of security, or if you foresee you shall want your money in a certain number of years, you have no other course to take but not to lend: it is better for you to deprive this merchant of this most fortunate opportunity, than to commit a sin by assisting him.” This is what they must have seen in these five words, *mutuum date, nihil inde sperantes*, when they have read them under these false prejudices.

‘ Every man who shall read this text unprejudiced, will soon find its real meaning; that is, “ as men, as Christians, you are all brothers, all friends; act towards each other as brethren and friends; help

help each other in your necessities ; let your purses be reciprocally open to each other, and do not sell that assistance which you are mutually indebted to each other, in requiring an interest for a loan which charity requires of you as a duty." This is the true sense of the passage in question. The obligations to lend without interest, and to lend, have evident relation to each other ; they are of the same order, and both inculcate a duty of charity, and not a precept of rigorous justice, applicable to all cases of lending.' p. 79.

The translation of this work appears correct as to the matter ; but the language is often incorrect and ungrammatical.

Observations on the Genus Mesembryanthemum, in Two Parts ; containing Scientific Descriptions of above One Hundred and Thirty Species, about Fifty of which are New ; Directions for their Management ; New Arrangements of the Species ; References to Authors ; and a Great variety of Critical, Philosophical, and Explanatory Remarks, by A. Hardy Haworth, &c. 8vo. 7s. 6d. Boards. Barker. 1794.

IF a patient and persevering attention in the practical botanist be necessary to the discovery of minute excellencies in the vegetable productions of the earth, no less do the like qualities seem requisite for those of Mr. Haworth's brethren in the science, who would cull, from the heterogeneous heap of facts and opinions presented us, the *little* that is intrinsically valuable in this publication. Smitten with a predilection in favour of the genus *mesembryanthemum*, he has snatched the pen with all the eagerness to publish, that a passionate lover would feel for the moment of declaring his partiality for his mistress,—and in three months—three little months!—has precipitated from the press a formidable volume on a subject, not indeed unworthy of his attention, nor by him attended to in vain,—but puffed out by speculative matter of a very visionary sort,—extended by the introduction of trivial incidents, and displayed with an attention to method, that borders on the ridiculous.

Thus, a whole chapter (III.), which, in its title, professes to give an account of Mr. Lee's *mesembryanthema*, is taken up with trifling invectives against Mr. Lee, whom the author accuses of not having been sufficiently *polite* to him at Hammer-smith. Another chapter (VII.), consisting of little more than two pages, relates the opinion of Miller on the motion of the sensitive plant : whilst chapter VIII. in three pages, gives us "the author's remarks *thereon*." But we shall here introduce the author to explain the object and plan of his

his work in the following extracts from the preface. He says—

‘The observations and descriptions it consists of, are entirely the occurrences of the last three months, during which time I have been perpetually engaged in searching after the very numerous and very beautiful subjects of this extensive genus, in most of the nursery gardens and principal collections of exotic plants in the environs of London.

‘My researches have been successful beyond my expectations, and I have had almost the daily pleasure of adding the descriptions of new species to my memorandums, and of enriching my Hortus Siccus or Herbarium, with the specimens of them, after I had committed their most characteristic distinctions to paper, never dreaming in the beginning of the business, that they would either so quickly become bulky, or that I should so soon endeavour to transmit them to posterity.

‘If I had thought so at the time most of the earlier descriptions were made, I should, I am sure, have been somewhat more guarded in the construction of their characters.

‘And I likewise should have used every exertion to have reduced the number of ambiguous names, which at present stand ranked under my division of the genus, “*Insertæ Tribus.*”

‘I cannot avoid considering them the opprobrium of my list, and have even denied them a continuation of the marginal numerals which attend the more regulated species.

‘My only reason for inserting them at all, is, that some one, possessing better opportunities, and steadier abilities than myself, may reduce them to the sections they belong.’ P. 1.

After stating his reasons for not inserting any engravings of the plants he has attempted to describe in words,—and also pointing out the places where the curious botanist may satisfy himself by taking a view of the plants themselves,—he proceeds to say—

‘I much regret that it has not been in my power to give complete descriptions of all the species; it was my original intention to have done so, but the season was too far advanced for procuring proper specimens of many of them, before I had made up my mind to publish (in the present year) the remarks I had by me; and others, I have already observed, I was not able to obtain proper specimens of, although I had the mortification of seeing them copiously covered with flowers.

‘I have, however, described all the sorts throughout the observations, as far as my specimens would permit, and in no one instance, but from the real plant, or a portion of it, except where the contrary is particularly expressed.

‘Some of the specimens I have described, I will not omit to mention, were extremely imperfect and small, but wherever that

C. R. N. ARR. (XV.) November, 1795.

X

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was the case, I have not failed to point out in what respect they were defective, that the reader may be enabled to judge what degree of confidence is proper to repose on characters drawn from such imperfect materials.

'In a word, I have, throughout the whole, endeavoured to make him as much acquainted with every part of the subject, as my specimens, and my descriptions of them, have made me acquainted with it.' P. 5.

Thus Mr. Haworth professes to have exhausted his stock of information concerning the mesembryanthema: and those who wish to tread in his steps, will judge from his *own* representations as well as ours, how far he has advanced the knowledge of a subject which employed the distinguished talents of professor Bradley, and on which much yet remains to exercise the diligence of the inquisitive botanist.

The Welch Heirefs, a Comedy. 8vo. 2s. White, Piccadilly. 1795.

MR. Jerningham has so long exercised his sentimental Muse in the walks of elegy and description, that we scarcely expected to have met him on the sprightlier boards of comedy: and indeed we must confess we find in his style more of the prettinesses of the poet, than the easy and natural humour of the dramatist. The plot is as follows—Miss Plinlimmon, the Welch Heirefs, is brought up to town to marry Lord Melcourt, whose encumbered estates require to be repaired with her fortune. Her character, which is evidently written for our most sprightly comic actresses, is thus described—

'Lady B. What sort of a thing is the girl?

'Mr. Fast. She is very well as to beauty; her shape elegantly and harmoniously formed, but when in motion, ungraceful. Her mind is a compound of ignorance and information, like the waving branches that give a checquered kind of light. She made us laugh last night at supper with the childish simplicity of her questions, and sometimes she excited our admiration at the quickness of her repartee, and the solidity of her judgment; in a word, she appears to be an inspired idiot.' P. 6.

Her family, who are not very strongly marked, come up with her. The general idea recalls Vanbrugh's Journey to London.—The vulgarity of the whole set, and the hoyden airs of his intended bride, disgust lord Melcourt so much, that he breaks off, after having in vain endeavoured to disgust Miss Plinlimmon by his indifference; and she is consoled for the disappointment, by marrying another young man of fashion, who luckily happens to be present. There is likewise a most absurd and unnatural character of an author who circulates a report of his

his own decease, and introduces himself by a feigned name, to observe what is said upon it. The whole of his part is fit only for the most extravagant farce; and as there is nothing in the rest of the play eminently calculated to procure it notice, we do not wonder it was withdrawn from the stage.

Sermons preached at different Places and on various Occasions; collected and republished in their respective Order: to which are subjoined, Memoirs, Anecdotes, and Illustrations, relating to the Persons, Institutions, and Events, connected with the several Subjects. By Henry Hunter, D. D. Minister of the Scots Church, London Wall, &c. Two Vols. 8vo. 12s. Boards. Dilly. 1795.

THE character of Dr. Hunter,—the author of Sacred Biography, translator of Lavater's Essays on Physiognomy, and the Letters of Euler to a German Princess,—is so well known as a divine and a man of letters, that we shall say nothing on those subjects, but leave the doctor to introduce himself to his readers, by presenting them with a part of his preface—

‘ The publication of single sermons is, in general, owing to some local, personal and transitory circumstances. They are accordingly mere ephemera in the republic of letters. Their sphere of circulation from the press is not much more extensive than the circuit of the edifice in which they were pronounced; and their duration outlives a little month, at most, the sound of the preacher's voice. In a country like this, however, where the press is happily open for the communication of every species of information or instruction, it is no wonder that sermons, among other literary compositions, should advance a claim to their share of public attention, utility, and applause. What pleased and improved in a smaller circle, and on a particular occasion, it is presumed, may contribute to pleasure and improvement on a greater scale. Every man imagines the whole world must be of his opinion on certain subjects, and it is no difficult matter to persuade an author that the voice of his friends is the voice of mankind. Public bodies, too, find their account in periodical publications of this kind. To present a man with a sermon preached for the benefit of such a charitable institution, is an indirect, and more delicate, method of soliciting his support to it, and very frequently succeeds where a blunter application would be repelled. If no great addition is thereby made to the stock of public knowledge, the cause of religion, learning and morals, sustains at least no injury. Among many such productions, born to die in infancy, a few arise worthy of immortality; and modest merit is sometimes drawn forward into notice, and animated into further, and successful, exertion, by the encouragement given to an earlier and inferior performance.

'All the discourses which compose the following volumes, one excepted, are a republication.' P. iii.

The sermons in the first volume are on the following subjects—

'I.—The Believer's Joy in Christ Jesus.

'Acts, viii. 39. He went on his way rejoicing.

'II.—The Success of the Gospel, through the Ministration of Weak and Sinful Men, a Proof of the Power, Wisdom, and Goodness of God.

'2 Corinthians, iv. 7.—But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.—In connection with

'Exodus xx. 19.—They said unto to Moses, speak thou with us, and we will hear; but let not God speak with us lest we die.

'III.—The Duty and Utility of commemorating National Deliverances.

'Exodus xiii. 8, 9, 10.—And thou shalt shew thy son, in that day, saying, This is done because of that which the Lord did unto me, when I came forth out of Egypt.

'And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

'Thou shalt therefore keep this ordinance in his season from year to year.

'IV.—The Duty of Compassion to Poor Brethren.

'Deut. xv. 7.—LI.

'If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother, &c.

'V.—The Universal Extent, and Everlasting Duration of the Redeemer's Kingdom.

'Revelations xi. 15.—And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

'VI.—The Belief of the Gospel a Source of Joy and Peace.

'Romans xv. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.'

This latter sermon was preached at the ordination of the Rev. James Lindsay, A. M. to the pastoral office in Monkwell-street: the elegant CHARGE, delivered on the occasion, was written by the Rev. James Fordyce. The coadjutors at this ordination were Dr. Kippis, Dr. Fordyce, Dr. Rees, and Mr. Hugh Worthington.

Sermon VII. is on the Brevity, Uncertainty, and Importance of Human Life, from Psalm xxxix. 4, 5—'Lord, make me to know mine end, and the measure of my days,' &c.

From this volume we select passages from sermons I. and IV. as specimens of our author's style of writing.

'We move in a sphere much more contracted: but to every one of us there is his particular sphere, in which he may be greatly, nobly useful: Let every one consider the extent, the connections, and dependencies of his own. You have families and friends: the poor, and the ignorant, and the afflicted, you have always with you. Are there not among you, the giddy, the thoughtless, and the vain, to be admonished with wisdom, and reprov'd with tenderness? Are there not the impious and the profane, to be oppos'd with firmness, reprehended by example, reclaimed by goodness, interceded for with compassion, or separated from with resolution? Are not these dear, precious lambs of the flock, the hope of the present age, and the seed of those which are to come, to be suckled, to be trained up, to be protect'd? Are not the poor and the afflicted of God's people, for whom Christ died, to be cherish'd and comforted, with the consolation whereby we ourselves are comforted of God? Are these, and objects such as these, mean or unimportant? Are they not generally interesting? Would not success in any service, undertaken in the cause of the gospel, that is, the cause, at once, of God and of humanity, afford you the most sincere satisfaction? How silly the pride of rearing up a stately edifice, to be the seat of a family and a name, compared to the noble ambition of raising a temple for the Holy Ghost! How insipid, how transient, how unsatisfactory a gratification, is the getting before others in rank, in riches, in reputation, compared to the sublime delight of working together with God, to bring perishing sinners into the way of life and salvation! How poor an object is that of amassing a great estate for a beloved child, compared with the divine joy of laying up for him treasures in heaven; of raising young ones up to the lively hope of an inheritance incorruptible, undefiled and that fadeth not away! O that the profess'd followers of Jesus were thus walking in the steps of their great leader! going about doing good; never weary of well doing; shining as lights in the world; fulfilling their own joy, and promoting that of others. How pleasantly might the journey of life glide on, thus sweetened, thus variegated, thus marked, in every stage, by honour and usefulness; and thus, with certainty, directed to immortal honours, and an unfading crown!' Vol. i. p. 21.

'Much of the beauty of this great universe consists in the wonderful and pleasing variety, arrangement, and connection of the several parts of which it is compos'd. Some of these, examined separately, may disgust or terrify; but viewed in their relation to the

whole, and to each other, they never fail to astonish and delight. Hence, vast caverns and frightful precipices, volcanos and comets, afford a pleasure equal, if not superior, to that which flows from the prospect of the most beautiful, and highly cultivated, rural scenes, or from the contemplation of all the settled and majestic harmony of the host of heaven.

'In the government of the world we observe the same delightful contrasts, variety, succession and change, which its structure exhibits. The great Creator and Ruler of all seems to take delight in continually ministering to our joy. With pleasure we observe in perpetual rotation the gentle fragrance of spring, the dazzling glories of summer, the luxuriant fulness of autumn, and the magnificent horrors of winter. Charmed and instructed we behold, alternately, the river gliding modestly within its banks; and proudly swelling over the adjacent fields: the ocean, now presenting a surface transparent and smooth as the polished mirror; and anon agitated into rage, and raising its billows to the sky: and the celestial vault, this hour serenely resplendent, fretted with golden fire; the next, deformed with clouds, a pestilential congregation of vapours; and instead of the murmuring breath of the zephyr, the seven thunders of God uttering their voices.' Vol. i. p. 149.

These passages, we doubt not, will convey to our readers a favourable specimen of our author's skill in composition: they are evidently written with elegance, and discover a warm heart.

Volume the second is on the following subjects—

'Sermon I.—God, and the Lamb, the Temple of Heaven.

'Revelation xxi. 22.—And I saw no temple therein: for the Lord God Almighty and the lamb are the temple of it.

'II.—The Tabernacle of God with Men.

'Revelation xxi. 3, 4.—And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, &c.

'III.—The Universal and Everlasting Dominion of God, a Perpetual Source of Joy and Praise.

'Psalm xcvi. 1, 2.—The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof.

'IV.—Attention to Little Ones recommended.

'Matthew xviii. 10—14.—Take heed that ye despise not one of these little ones, &c.

'V.—The Wisdom of God in the Government of the World.

'Daniel ii. 19—23.—Then was the secret revealed unto Daniel in a night vision, &c.

'VI.—Origin, Nature, and Properties of Light,

'Gen. i. 3.—God said, Let there be light: and there was light.

'VII.—The Day of Judgment.

'Mat. xxv. 35, 40.—I was an hungered, and ye gave me meat, &c.

VIII.—The

‘VIII.—The Day of Judgment.

‘Mat. xxv. 35, 40.’

Dr. Hunter is evidently a man of considerable powers and attainments: his sermons are methodical, yet animated: his arguments discover an arrangement that will please polite readers, yet that force that strikes popular assemblies: his language and his sentiments (though we profess to differ from him in opinion on some subjects) are animated and glowing,—often beautiful; and the reading of them must afford more pleasure than the hearing of them.

The memoirs, anecdotes, and illustrations, subjoined, are not the least interesting part of these volumes,—affording both entertainment and instruction. We select two extracts as examples—

‘The sacrament of the Lord’s supper is administered, and received, all over Scotland, with much seriousness, fervour, and solemnity. Not only in the country, but likewise in the cities and great towns, on such occasions, every thing exhibits staid, smiling, cheerful piety. A considerable part of the preceding week is employed in exercises of public and private devotion. Young communicants assemble to converse, and pray with, to encourage and comfort, each other. The devout of the surrounding villages, according as circumstances permit, flock, “like doves to their windows,” to the church where the ordinance is to be celebrated. With the zeal, simplicity and perseverance of ancient pilgrims, many travel from the most distant parts, on foot, (some 50 miles, to my knowledge) to have the satisfaction of joining in Christian communion with beloved pastors and friends. Hospitality, in all its native, unaffected warmth, is displayed. The spirit of primitive Christianity is revived, and the disciples of the blessed Jesus have, literally, in the purest and most exalted sense of the words, “one heart and one soul, and have all things common.” The concourse is, accordingly, on many occasions so great, that the bodily, to say nothing of the mental, exertions of the minister of the place are wholly inadequate to the labours of the day—the succession of communicants to the table of the Lord,

“From morn to dewy eve; a summer’s day,”

calling, in silent importunity, for their portion of the bread of life. This renders it necessary for the presiding minister to call in the aid of his brethren; and a new and a delicious bond of union is formed. The patron of “my boyish days,” the friend of my youth, the pupil of my age, is invited to assist me in carrying on the divine plan of instructing, edifying, comforting the people of God. At the solemnity which gave occasion to the preceding address, not so few as two thousand were admitted to communion; com-

posed of the church of South Leith, my immediate charge : of our neighbours, with their worthy pastor, my ever to be respected friend Dr. Johnston of North Leith ; of a multitude from the adjoining metropolis, and West-church parish ; of some from the city of Glasgow and town of Paisley, besides many others from different quarters, who could not make themselves known to me. And let me not, in making this enumeration, overlook or forget my amiable and benevolent colleague, the Rev. Thomas Scot, over whose ashes I now shed the tear of tender recollection, as over one of the most placid, unassuming, conciliatory, of mankind ; with whom I lived, amidst jarring interests and cabals, in perfect harmony, during the six happiest years of my life and ministry.' Vol. i. p. 30.

There is a considerable degree of truth in this account ; we are, however, sorry to be obliged to add, that the Scotch presbyterians have on various occasions discovered a considerable share of bigotry towards their dissenting brethren, and particularly the episcopalians, on account of smaller differences about ceremonies and ordinances.

We, with great pleasure, add an extract from the ' Brief History of the Scottish Corporation in London,' the whole of which is worthy the perusal of the reader—

' But after all these exertions, there is still a very great proportion of opulent, substantial, thriving Scotsmen resident in London and the neighbourhood, who do not contribute any thing to this charitable purpose. Many do not so much as know of its existence, who need nothing but information, to be induced to stretch forth the hand to promote it. For their sake, chiefly, this narrative is compiled ; and it will inform those into whose hands it may fall, that for 130 years last past, there has been, and there is, in London, a chartered company of Scotsmen, and the descendants of Scotsmen ; the end of whose incorporation is, by voluntary contributions, to create a fund for the relief and assistance of poor Scots people who have not acquired a right to any parochial provision in England ; and who have survived the power of labouring, or are disabled by casualty and disease to earn a livelihood, or who, desirous to return to their native country, are destitute of the means.

' The number of such objects is much greater than is generally apprehended, though by no means incredible to any one who reflects on the vast multitude of journeymen artificers in every branch, seamen, day-labourers, the wives of soldiers, sailors and servants, and others, who are continually flocking to London, but never arrive at the means of making good a settlement. With its present slender funds, the corporation has of late been called upon to consider the cases, one year with another, of near one thousand aged, infirm, diseased, mutilated, helpless creatures, who had no other resource, no other hope : and, hard necessity ! the administrators of these

these funds have been often obliged, with bleeding hearts, to dismiss the necessitous wretches with a very inadequate supply.

‘ It may be here necessary to vindicate the institution from a calumny with which some have hardened their own hearts, and poisoned the ears of others ; and thereby robbed it of part of its support. The whole has been represented as a mere eating and drinking business, in which the name of charity is employed as a cover to gormandizing. This insinuation is illiberal, cruel and unjust. Not a penny of the money contributed to the relief of the poor is laid out on eating and drinking. The extra-expence of the festivals is cheerfully discharged by the stewards. The corporation used formerly indeed to treat the gentlemen of the monthly committee with tea and coffee, when employed on actual service ; but even this is discontinued, and the trifling expence of it saved. The beadle’s salary and little perquisites excepted, no officer of the corporation converts a farthing of the public money to his own use ; and the beadle’s office is far from being a sinecure. Even the secretary, whose office is of all others, the most laborious and troublesome, has no compensation for his time and trouble, but the privilege of occupying the premises in Crane-court, free of rent and taxes, and these premises are, at all times, subject to the call and accommodation of the courts and committees of the corporation.

‘ If there be Scotsmen of fashion and fortune who either statedly or occasionally visit the metropolis, whom the corporation has not yet the honour of reckoning as members, it is to be presumed, they have never had proper application made to them ; for it were an insult to suppose it could be made in vain. Not one of the Scottish peerage, who has either an hereditary, or an elective, seat in the British parliament, could possibly reject a decent requisition of his countenance and support to such a cause. The whole forty-five Scottish members of the house of commons, would undoubtedly, to a man, deem themselves happy in adding to its respectability and permanency, were it properly represented to them. Of Scotsmen not in parliament, there must be a very considerable number, of high birth, and great fortune, who regularly pass a part of the year in London, and who would receive with pleasure a solicitation in behalf of indigence and distress. The intermarriages of illustrious and affluent English, with Scottish families, might surely be turned to good account, in favour of a Scottish charity. And let it be acknowledged with gratitude, that many gentlemen entirely English, and particularly a considerable proportion of the court of aldermen of the city of London, have been so favourably impressed with the meritoriousness of the object, as, at different times, to qualify themselves as governors for life.

‘ The number of substantial tradesmen from North-Britain, who have not yet become members either by donation or annual subscription, is undoubtedly very great. Men of this description are
rising

rising into notice every day; they would be flattered by an application; and, being nearer in condition to the objects which the institution proposes to relieve, are more likely to sympathize with them, and to contribute toward their comfort.

‘There are many opulent families, now naturalized in England, but of Scottish extraction, and that not remotely, who assuredly would esteem it an honour to contribute to the relief of the unfortunate natives of the land of their ancestors. And why not put a mark of respect on such, by making an application that goes on a presumption of their generosity and attachment to country, as well as of their humanity?’

‘There is still another source of revenue, which has indeed been in contemplation, but hitherto, not fairly put to the test; though were the experiment made, it could not possibly fail: it is, the generosity, compassion, and public spirit of the Scottish ladies of rank, fortune, and influence. It would be gross injustice to suspect them of coldness and indifference to such an object, were it fairly represented. Could one such lady but witness the distribution of the corporation’s charity, for one evening, the business would be done. For what would her eyes behold? A miserable assemblage of hapless, helpless Scottswomen, crawling in, one after another to ask, and to receive, a poor pittance, to keep alive a little longer the wasted lamp of nature—Old women of sixty, seventy, nay up to fourscore years, who are past their labour, who have survived all their friends, who have outlived themselves: yet in decent apparel, and of modest deportment, looking with an earnest, but an half-extinguished eye, for the quarterly or half-yearly guinea, and departing with benedictions, on their quivering lips, to the hand which bestowed it—Young women lamenting the premature death of their earthly support, pleading with the pathetic dumb shew of a child unborn, or the affecting eloquence of an infant at the breast, for a little supply to the widow and the orphan—Females, in a word, in every varied form of human wretchedness. With the impression of a scene like this, and it is a picture after nature, with the impression of a scene like this, warm on the heart, how would the humane woman of condition plead, in the next gay circle she entered, how powerfully, and how successfully plead, the cause of female distress! How would the hallowed flame be transmitted from one gentle bosom to another! How would the pleasure and splendor of high life be dignified, be sanctified, be sweetened, by scattering a handful of its superflux among the daughters of want! And what an accession of male support would not this produce! What gentleman could stand aloof, after the female world had declared itself? Honourable, truly honourable, will it be for the great lady who shall lead the fashion in this instance; and honourable, truly honourable, for all those who shall follow it. They shall be had in everlasting remembrance. Generations unborn shall arise and call them blessed. Wealth and riches shall be
in

in their house. Their posterity shall be mighty upon earth. For, they have dispersed, and given to the poor. They fed the hungry, they refreshed the thirsty, they received and protected the stranger, they clothed the naked, they visited the sick, they enlarged the prisoner—and the friend of the miserable will gloriously requite them.' Vol. i. p. 192.

Anecdotes of some Distinguished Persons, chiefly of the present and two preceding Centuries. Adorned with Sculptures. Three Vols, 12mo. 1l. 1s. Cadell and Davies. 1795.

SINCE the appearance of Mr. Petit Andrews' book of Anecdotes, we have not met with a compilation more replete with various amusement than the volumes before us. The anecdotes are selected with taste and judgment, either as forming the most distinguishing characteristics of the person they relate to, or the time in which he lived, its manners and customs;—and the whole presents a source of elegant amusement and useful information. We cannot indeed ascribe to it the merit of an original composition, nor perhaps, upon cool reflection, can we entertain the highest opinion of an age in which there is a demand for books of mere amusement, and of loose texture. But where such a demand is urgent, it is certainly no small praise to have furnished it at the smallest expense possible to religion and morals, and with an eye to the improvement of taste and manners.

Many of these anecdotes are taken from rare and valuable works, from scarce manuscript records, or from authentic verbal communications. There are also some original opinions and contributions, which are by no means the least valuable part of the collection. Of some of the latter we shall avail ourselves in giving a specimen of the amusement the reader has to expect.

A very curious selection from the Life of Michael Angelo is concluded with the following opinion by Mr. Fuseli, one of the very few English artists whose pen approaches nearly to the original merit of his pencil.

'One of the great ornaments of the present English school of painting, who has studied the works of this sublime artist with the greatest attention, and who has imitated them with the greatest success, favours the compiler of these volumes with the following character of his master and his model (it seems almost unnecessary, upon this occasion, to add the name of Mr. Fuseli):

"Sublimity of conception, grandeur of form, and breadth of manner, are the elements of Michael Angelo's style. By these principles he selected or rejected the objects of imitation. As painter,

as sculptor, as architect, he attempted, and above any other man succeeded, to unite magnificence of plan and endless variety of subordinate parts with the utmost simplicity and breadth. His line is uniformly grand. Character and beauty were admitted only as far as they could be made subservient to grandeur. The child, the female, meanness, deformity, were by him indiscriminately stamped with grandeur. A beggar rose from his hand the patriarch of poverty: the hump of his dwarf is impressed with dignity; his women are moulds of generation; his infants teem with the man; his men are a race of giants. This is the '*terribil via*' hinted at by Agostino Caracci, but perhaps as little understood by him as by Vasari, his blind adorer. To give the appearance of perfect ease to the most perplexing difficulty was the exclusive power of M. Angelo. He has embodied sentiment in the monuments of St. Lorenzo, and in the chapel of Sixtus traced the characteristic line of every passion that sways the human race, without descending to individual features, the face of Biagio Cesena only excepted. The fabric of St. Peter, scattered into an infinity of jarring parts by Bramante and his followers, he concentrated, suspended the cupola, and to the most complex gave the air of the most simple of all edifices. Though as a sculptor he expressed the character of flesh more perfectly than all that went before or came after him, yet he never submitted to copy an individual; whilst in painting he contented himself with a negative colour, and as the painter of mankind rejected all meretricious ornament. Such was Michael Angelo as an artist. Sometimes he no doubt deviated from his principles, but it has been his fate to have had beauties and faults ascribed to him which belonged only to his servile copyists or unskilful imitators." Vol. i. p. 41.

In another part of the same volume, we have some curious anecdotes of Lope de Vega, the celebrated Spanish dramatic poet—

'It is said in the history of the life of this writer, that no less than 1800 comedies, the production of his pen, have been actually represented on the Spanish stage. His *Autos Sacramentales* (a kind of sacred drama) exceed 400; besides which there is a collection of his poems of various kinds in 21 vols. 4to.

'It is also said, in the History of his Life, that there was no public success on which he did not compose a panegyric; no marriage of distinction without an epithalamium of his writing, or child whose nativity he did not celebrate; not a prince died on whom he did not write an elegy; there was no saint for whom he did not produce a hymn; no public holiday that he did not distinguish; no literary dispute at which he did not assist either as secretary or president. He said of himself, that he wrote five sheets per day, which, reckoning by the time he lived, has been calculated

lated to amount to 133,225 sheets. He sometimes composed a comedy in two days, which it would have been difficult for another man to have even copied in the same time. At Toledo he once wrote five comedies in fifteen days, reading them as he proceeded in a private house to Joseph de Valdevieso.

‘ Juan Perez de Montalvan relates, that a comedy being wanted for the carnival at Madrid, Lope and he united to compose one as fast as they could. Lope took the first act and Montalvan the second, which they wrote in two days; and the third act they divided, taking eight sheets each. Montalvan, seeing that the other wrote faster than he could, says he rose at two in the morning, and having finished his part at eleven, he went to look for Lope, whom he found in the garden looking at an orange-tree that was frozen; and on enquiring what progress he had made in the verses, Lope replied, “ At five I began to write; and finished the comedy an hour ago; since which I have breakfasted, written 150 other verses, and watered the garden, and am now pretty well tired.” He then read to Montalvan the eight sheets and the 150 verses.’ Vol. i. p. 135.

The anecdote of Mr. Page, in p. 144, appears to be taken from an erroneous authority. The author of the pamphlet was *Stubbs*; and the manner of his punishment is somewhat differently related by our best historians.

The following original contribution will appear valuable to those who are desirous to ascertain the character of an author and statesman who has been so variously represented by party writers.

‘ The compiler has been favoured, by the marquis of Buckingham (a name dear to literature and to the arts) with the original of the following letter of lord Clarendon, addressed to the justices of the peace for the county of Buckingham; which, from the excellent sense it contains, and the good advice it gives, seems particularly suited to the situation of affairs in these times of alarm and danger.

“ My lords and gentlemen.

“ His majestie being well assured, as well by the confession of some desperate persons lately apprehended, as by other credible informations, that, notwithstanding all his unparalleled lenity and mercy towards all his subjects for their past offences, how greate soever, there is still amongst them many seditious persons, who, instead of being sorry for the ill they have done, are still contriving, by all the means they can, to involve the kingdom in a new civill warre; and in order thereunto have made choice of a small number, who, under the title of a council, hold correspondence with the forraigne enemyes to this kingdom, and distribute therein orders to some signal men of their party in the severall counties, who
have

have provided armes and listd men to be ready upon any short warning to draw together in a body, by which, with the helpe they promise themselves from abroad, they presume to be able to doe much mischief; which his majestie hopes (with the blessing of God upon his greate care and vigilance) to prevent, and to that purpose hath writt to his lords lieutenants of the severall counties, that they and their deputy lieutenants may doe what belongs to them: But his majestie, taking notice of greate negligence and remissnesse in too many justices of the peace, in the exercise of the trust committed to them, hath commanded me, who (serving him in the province I hold) am in some degree accountable for the faults of those who serve him not so well as they ought in that commission, to write to the justices of the peace of all the counties in England, and to lett them know of all his majestie expects at their hands: I do therefore choose this time to obey his majesty's commands, and take the best care I can that this letter may find you together at your quarter-sessions, presuming that you who are present will take care that it be communicated to those who are absent, at your next monthly meetings, which it is most necessary you keep constantly. I am sorry to heare that many persons who are in the commission of the peace neglect to be sworne, or, being sworne, to attend at the assizes and sessions, or indeed to doe any thing of the office of justice. For the former sort, I desire that you cause the clerke of the peace forthwith to return to mee the names of those who are in the commission and are not sworne, to the end that I may present their names to the king, who hath already given order to his attorney-general to proceed against them. For the rest, I hope, upon this animadversion from his majestie, they will recollect themselves, seriously reflect upon their breach of trust to the king and kingdom, and how accountable they must be for the mischiefs and inconveniences which fall out through their remissness, and not discharging of their duties. I assure you the king hath soe great a sense of the service you doe, or can doe for him, that he frequently sayes, hee takes himselfe to be particularly beholding to every good justice of the peace who is cheerful and active in his place, and that if in truth the justices of the peace in their severall divisions be as careful as they ought to be in keeping the watches, and in the other parts of their office, the peace of the kingdom can hardly be interrupted within, and the hopes and imaginations of seditious persons would be quickly broken, and all men would study to be quiet, and to enjoy those many blessings God hath given the nation under his happy government. It would be great pitty his majesty should be deceived in the expectation he hath from you, and that there should not be a virtuous contention and emulation amongst you, who shall serve soe gracious a prince most effectually; who shall discover and punish, if he cannot reform, most of his enemies; who shall take most pains in undeceiving

undeceiving many weak men, who are misled by false and malicious insinuations and suggestions, by those who would alienate the minds of the people from their duty to their sovereign; who shall confirm the weak and reduce the willfull most: in a word, who shall be most solicitous to free the country from seditious persons, and seditious and unlawful meetings and conventicles (the principal end of which meetings is, as appears now by several examinations and confessions, to confirme each other in their malice against the government, and in making collections for the support of those of their party who are listed to appear in any desperate undertaking, the very time whereof they have designed). We must not believe that such a formed correspondence amongst ill men throughout the kingdom, for much artifice, for much industry, and for much dexterity, as this people are possessed with, cannot be disappointed of their wished success by a supine negligence or lazynesse in those who are invested with the king's authority; indeed, without an equal industry, dexterity, and combination between good men for the preservation of the peace of the kingdom, and for the suppressing of the enemies thereof. Let me therefore desire and conjure you to use your utmost diligence and vigilance to discover the machinations of those men whom you know to be ill affected to the government, to meet frequently amongst yourselves, and to communicate your intelligence to each other, and to secure the persons of those whom you find forward to disturb, or dangerous to the publicke peace; and I make no doubt but his majestie will receive for good an account of the good effect of your zeal and activity in his service, that I shall receive his commands to return his thanks to you for the same; and I am sure that I shall lay hold on any occasion to serve every one of you in particular, as,

" My lords and gentlemen,

" Your most affectionate servant,

" March 30, 1665.

CLARENDON C."

" To my very good friends the justices of the peace of the county of Bucks." Vol. ii. p. 7.

The great duke of Marlborough, as he is called every where except at *Blenheim-house*, was not, it would appear, eminent for his literary talents. Being originally a soldier of fortune, his education was probably neglected.

' How much better this great warrior could fight than spell, the following letters very plainly evince:

" July the 29th, 1714.

" SIR,

" I received this day the favour of your obliging letter of the 25th, and that I may lose no time in obeying your commands, I write this in the bathing place in my way to Ostende. I wish you

as much happiness as you can desire, and that *wee* may live to meet in England, which will give me many *oportunitys* of telling you how faithfully I am

"Your most humble servant,

"MARLBOROUGH."

"The dutchess of Marl. is your humble servant, and gives you many thanks for the favour of remembering her."

"Monfieur, Monf. Bubb, *Gentellhome Angloise*, à la Haye."

"SIR,

"Sept. 3, 1707.

"The bearer will acquaint you with what I have *write*, in order to have this business agreed *friendly* (if possible). I desire the *piclars* may go with my brother, and leave it to your care that they be *originels*.

"I am, Sir,

"Your friend and humble servant,

"MARLBOROUGH."

"TO MR. SANDEY." Vol. ii. P. 318.

These extracts, we trust, will give our readers a proper idea of the merit of this lively and entertaining compilation. The account of the republic of San Marino is particularly excellent; and the original communications of the Letter from sir Richard Fanshaw to Charles II. the Memoirs of lady Fanshaw, the Letters of Mompeffon, and of Alberoni, ought alone to entitle these volumes to a place in the libraries of the curious.

The editor (Mr. Seward) has embellished the work with some engravings, and fac-similes, and the music of Queen Mary's Prayer. The best of the engravings are the Certosa of Pavia, San Marino, the Paraclete, and the head of lady Fanshaw. The frontispiece of vol. III. is deficient in drawing.

A complete Treatise on Electricity, in Theory and Practice; with Original Experiments. By Tiberius Cavallo, F. R. S. In Three Volumes. Volume III. Containing the Discoveries and Improvements made since the Third Edition. 8vo. 5s. Boards. Dilly. 1795.

THE rapid advances, made in the science of electricity since the first publication of this treatise, have furnished considerable additions for every subsequent edition. Those additions having been interspersed throughout the work in the three first editions, have obliged several persons, who were desirous of being informed of the new improvements, to purchase the work more than once. In order to avoid this inconvenience, the present edition has been published in three volumes; the first and second of which

which have been reprinted without any material alteration, whilst the new materials are contained in this additional volume, which, independent of its being sold with the other two, may be purchased by itself, to complete the third edition.' p. iii.

The motives of this publication are thus explained in the preface.—The articles contained in the volume are—

'An Account of the Discoveries concerning Muscular Motion, which have been lately made, and are commonly known under the name of Animal Electricity.—History of the Doubler of Electricity.—Of the Methods of manifesting the Presence, and ascertaining the Quality, of small Quantities of natural or artificial Electricity.—Experiments on Metallic Substances.—Description of the Methods of producing diverse curious Configurations by Means of Electricity.—Of the Effects produced by Electricity on permanently elastic Fluids, and on Water.—Of the Repulsion between Bodies possessed of the same Sort of Electricity; and of some Experiments, which seem to militate against the Theory of a single Electric Fluid.—Remarks on some extraordinary Effects of Thunder Storms, and an Explanation of the Electrical Returning Stroke.—Of the Action of Electricity on the Vegetable Kingdom.—Experiments and Observations concerning the Effects of Electricity on Metallic Substances.' p. v.

To these are subjoined notes and additions to various parts of the treatise, many of which are of considerable importance.

From the pen of Mr. Cavallo, it is not to be expected that any philosophical work should proceed that is vulnerable to criticism in many of its parts; and our examination of that before us, which every inquirer into the subject on which it treats will read with advantage, fully justifies the supposition. A considerable portion of the volume is devoted to an investigation of that highly curious subject;—the electrical powers of animal bodies, on which Mr. Cavallo brings forward some conjectures that we think worthy of a place here. After detailing the different experiments which have already been submitted to the public opinion, together with many of his own and Dr. Lind's, he proceeds to make the following very judicious reflections, with which we shall close our remarks on this article.

'The principal phenomena of animal electricity, viz. the property of being put in motion by a metallic or other communication made between the nerves and the muscles, is not peculiar to a few animals only, but seems to be a property of all animals in general; a law of nature, which admits of few exceptions, and even those exceptions are of a very doubtful nature. The experiments

periments have already been tried with a great variety of terrestrial, aerial, and aquatic animals. The human body, whilst undergoing certain surgical operations, or its recently amputated limbs, have been convulsed by the application of metals. From the ox and the horse down to the fly, the effects of metallic applications have been repeatedly and unequivocally observed. With some the power lasts longer than with others; the movements also are more or less evident and powerful, according to the various nature and disposition of the animals. The leg of a recently dead horse was agitated so violently by the application of a shilling and a bit of tinfoil, that the strength of a robust man was unable to check the blow. Animals possessed of cold blood, are in general more retentive of that power than those which have hot blood; but amongst those of the same class a considerable variety is observable, which arises from the different strength or irritability of their fibres, and probably from other causes that are as yet unknown. The animals which form an exception to the above-mentioned general law, are several worms, some other insects, the oyster, and a few other small sea animals. But as the organization of those animals seems not to be possessed of much sensibility, nor admits of much motion, it may be presumed that the effects of the metallic application are only too weak to be perceived by our senses; and in fact several animals, which some time ago were thought not to be affected by the contact of metals, have been lately caused to contract in consequence of the discovery of more active metallic combinations, or of some of their more sensible parts.

‘ The preceding pages contain all the remarkable facts that I have been able to collect, relative to a subject which is likely to become of great importance. Those surprising effects of an unknown cause, generally inexplicable, and sometimes contradictory, seem to admit of no theory sufficiently probable or satisfactory, nor can we yet see how they may be applied for the benefit of mankind. An attentive consideration of the subject will naturally suggest several doubts and queries, which can only be answered by future experiments and discoveries.—In what manner does artificial electricity affect the muscles?—Does it act as a mere stimulus or otherwise?—Where is the animal electricity generated, and by what mechanism is it transmitted from one part of the body to another?—Does it proceed from the brain, or is every nerve actuated with that generating power?—What reason can there be for the necessity of using two different metals?—And after all, are those phenomena really the effects of electricity, or of some other unknown fluid *sui generis*?

‘ The want of several of the characteristic properties of electricity, may perhaps be owing to the weak state of that power in animals, and therefore it would be unphilosophical to admit another

agent as the cause of those muscular motions, contractions, &c. unless a property of it could be discovered, which is absolutely repugnant to the ascertained laws of electricity. In that case we might with propriety say, that as there are several liquids or visible fluids like water, spirits, &c. which have diverse properties in common, at the same time that they are essentially different; that as there are several invisible and permanently elastic fluids like common air, inflammable air, fixed air, &c. which are very dissimilar, though possessed of certain common properties; so there may be several sorts of more subtle fluids essentially different from each other, yet bearing some analogy to the electric fluid.

Having, towards the beginning of this account, shewn the possibility of the electric fluid existing in an unbalanced state amongst the various parts of the animal body, I shall conclude with a few remarks concerning the origin of the accumulation or rarefaction of that fluid in general, which may probably promote the investigation of this curious subject.

There is a well known and very extensive law in the science of electricity, which is, that the mere proximity of an electrified body is sufficient to induce a contrary electricity in another body, without its losing any part of its own. Upon this principle, if the permanent existence of a quantity of electricity in any place be admitted, one may easily conceive how other bodies may be electrified by it, and also how the electricity may thereby be accumulated to any degree. But it will naturally be asked, where is that electrified body, the first term of the series, from which the accumulation may be derived?—To this I answer, that strictly speaking, the common notion of the electric fluid existing in a balanced state amongst the bodies of our globe, is by no means true. Great quantities of electricity accumulated on bodies that are not absolutely insulated, will be readily dispersed amongst the surrounding bodies, in the same manner as a quantity of water, which is poured out of a vessel upon any surface, will soon find its level, by descending from the highest to the lowest places. But let a man try to remove the last drops of water, or particle of moisture, from the inverted vessel, and he will find it very difficult to succeed. In like manner those persons, who are accustomed to make nice electrical experiments, know how extremely difficult it is to remove small residuums of electricity from a Leyden phial, from a piece of wood and other bodies, which have been once electrified. It is evident, therefore, that a beginning of electric accumulation is by no means difficult to be found. But, independent of this remark, if we consider that electricity is generated by evaporation, condensation, rarefaction, friction, and other causes; and that those natural processes happen continually and in every place, we must then conclude, that, far from remaining in a balanced or level state, the electric fluid must be continually fluctuating
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amongst the various substances of our globe. It is accumulated in some and rarefied in others; the accumulation is removed from the latter to the former, and perhaps it seldom happens that two bodies of similar shape, bulk, and substance, contain exactly equal quantities of electric fluid. This accumulation and rarefaction of it, this positive and negative state, is in most cases too small to affect our electrometers and other instruments; but the effects of very small quantities of artificial electricity upon animals, shew that it is by no means too small for the mechanisms framed by the most exquisite hand of nature.' p. 69.

The History of Hindostan, its Arts, and its Sciences, as connected with the History of the other great Empires of Asia, during the most ancient Periods of the World. With numerous illustrative Engravings. By the Author of the Indian Antiquities. Vol. I. 4to. 11. 11s. 6d. Boards. Faulder. 1795.

THE History of Hindostan is, on many accounts, as important as any that can be presented to the public, though involved in great, and, till lately, in insuperable difficulties; through want of an acquaintance with the Sanscrit language. Of late years, considerable light has been thrown on this subject by men residing in India, and conversant with that language, which was the only medium through which the ancient records of that country could be satisfactorily investigated.

The author of the present volume, it is true, has never visited India; but he enjoys one advantage above most of those who have, except sir William Jones,—viz. that of having it in his power, in addition to the researches of modern writers, to compare the result of such inquiries with the state of ancient literature in other parts. India has been called the cradle of the arts; and it is certain, that the wise men of India obtained in very early times a high degree of celebrity,—that Pythagoras, Anaxarchus, Pyrrho, and other eminent philosophers of Greece, visited that country to acquire knowledge. There is reason to believe, that, in very early periods, they possessed the knowledge that the earth was spherical, and that the planets revolved round the sun;—and that Pythagoras obtained from them the knowledge of that system, which from him was called the Pythagorean.

Mr. Maurice commences with entering his protest against all attempts to examine this work by such rules of criticism as are applied to history in general,—it being, as he says, rather the history of astronomical mythology, as it flourished in the great empires of Asia, than that of any particular nation on the

the eastern continent. We see the reasonableness of this protest, and lament that there should have been so much occasion to make it. The subject of astronomical mythology that runs through this work, is certainly curious and important, but involved in such obscurity and uncertainty, that we could have wished it not to have made so very prominent a part of this learned history.

It is unnecessary to remind our readers, that Mr. Maurice is the author of the *Indian Antiquities*, a work, to which, (though, on some subjects that it proposed to examine, we materially differ from its author, and though we could not help lamenting that it wanted arrangement) we cannot deny the praise of great ingenuity and learning. We can also with truth say that we have looked forward with considerable expectation to the *History of Hindostan*: and though we still differ from the author in several particulars, we are happy to see the present work possess a better arrangement than the former, and to acknowledge that we have derived from it considerable improvement and pleasure.

We propose little more, on the present occasion, than to lay before our readers a summary of the contents of this volume.

The work opens with a preliminary chapter, containing the substance of a letter published in 1790, and addressed to the Court of Directors of the East India company. This chapter exhibits a prospectus of the history,—a particular account of the order pursued,—and the character of the various authors, both ancient and modern, to whose labours Mr. Maurice is indebted. It is well written and interesting, and is of itself an admirable clue to persons who wish to form a minute acquaintance with the affairs of India.

This chapter Mr. Maurice closes as follows—

‘Amidst the necessary abridgement of so vast a mass of historical information, perspicuity will be my chief aim, and I have spared neither labour nor expence to procure authentic documents: but above all, gentlemen, in my relation of the transactions of the British nation in India, it will be my highest ambition to preserve the character of an unbiassed and impartial historian, totally free from the violence of either party, without the temporizing fervility that disgusts, and the intemperate warmth that offends.’ p. 42.

This part of Mr. Maurice’s history is of importance to the British nation, in which historical truth ought to be strictly adhered to. He has accordingly made a diligent investigation and comparison of the authors on both sides, and professes to have made a candid abridgement of their works.

The following articles are introduced in the present volume—

The first chapter gives a representation of the Hindoo cosmogony—of which there are various accounts in different sastras.—A few of those accounts are submitted to the reader.—Some striking circumstances of similarity between the Hindoo, the Hebraic, the Phœnician, the Egyptian, and Grecian systems of the cosmogony are pointed out, as in their account of the incumbent wind, or spirit agitating the abyss; of water being the primæval element; of the mundane egg; and of the principle of generative love.—Of the creation of the four great casts or tribes.

In chapter II. the chronology of the Brahmins is extensively considered—the doctrine of the Indian Yugs, or four grand periods of the world's existence; viz. the Satya Yug—the Treta Yug—the Dwapar Yug—and the Cali Yug.—Their astronomical calculations are examined; which Mr. Maurice endeavours to prove fallacious.—The astronomical mythology is asserted, in every period of the ancient world, to have perplexed all genuine chronology, and to have obscured all serious history.—This assertion Mr. Maurice proceeds to establish in a retrospect towards the early history of the Chaldeans—the Egyptians—the Persians and the Indians.—The result of Mr. Maurice's argument is, that on this system so precarious, no hypothesis, subversive of the Mosaic history and the Hebrew chronology, can possibly be erected.

In chapter III. the early history of the most ancient nations is asserted to be nothing more than a history of the revolutions of the sun, moon, and planets.—The annals, therefore, of those nations, our author maintains, are not worthy of a place in serious history.—The History of the Surya-Bans and Chandra Bans of India, he thinks, originated in the same source, and is, consequently, highly suspicious.—This opinion he maintains by a variety of facts collected from the ancient history of Egypt as given by Manetho.—The great use of astronomy in settling obscure points of history is insisted on.—The ignorance of the ancients in regard to the phenomena of comets, of their nature and periodical returns, affords strong evidence against their arrogated antiquity, as well as in part overthrows the arguments advanced by Mr. Bailli to establish their pretensions to such high proficiency in astronomy as he has imputed to them.—This chapter concludes with examining whether the claims of the Egyptians, to be the oldest nation in the world, ought to be admitted, and upon what foundation those claims were founded.

In chapter IV. the subject of the Yugs, or four grand periods,

periods, during which the Hindoo empire is asserted in the Brahmin histories to have flourished, is resumed.—The birth of Brahma, the grand Hindoo epoch of the world.—Brahma and Osiris probably the same mythological person.—The fourteen sons of Brahma, called Menu's, are maintained to be an astronomical progeny.—Agriculture and husbandry, the constant employ of the shepherds of Chaldea, are thought probably to have given existence to their first sphere, and in particular, to the earliest asterisms of the zodiac.—In the more advanced state of society, deified mortals were elevated to that sphere, and the animal figures of the zodiac became their representative symbols upon earth.—The Egyptians are proved not to have been the first inventors of the constellations, from the want of agreement of those constellations with the seasons and mythology of Egypt.—The names of the particular æras of the Indian chronology are stated, and their meaning investigated.—The day and year of Brahma are maintained to be applicable to celestial beings alone.—The Indian month, according to the old mode of computing time in that country, consisting only of fifteen days, being regulated by the bright and dark portions of the moon's orbit, their year was proportionably contracted.—The exaggerated details of that chronology, therefore, Mr. Maurice maintains, are a gross imposition upon the common sense and reason of mankind.—With a brief summary of the arguments and facts stated in the preceding pages, the Indian chronology is for the present concluded.

In chapter V. the author, enlarging his retrospect towards the annals and events of other Asiatic kingdoms, with which those of the vast empire of India are so intimately connected, proceeds to the discussion of a question previously proposed,—whether there was not, in the remotest ages, a more ancient sphere than that which has descended to us from the Greeks,—a sphere allusive to an earlier mythology and to the transactions of a more ancient race.—To investigate with proper attention this important and novel subject, he in this chapter advances, with Mr. Cossard, upon the ground of classical antiquity, and considers in a summary manner what the best Greek writers have asserted relative to the rise and progress of astronomy in Greece.—He then traces the progress of that science in Arabia and Europe,—the whole being intended as preparatory to an examination of the hieroglyphic figures engraved on the celestial sphere—and of the oriental solar and lunar zodiacs in the subsequent chapters.

The reader having, in the preceding chapter, been presented with the abridged history of astronomy according to the Greeks, is, in the sixth chapter, introduced to a wider

survey of the science; and a more ancient astronomical mythology than that of Greece is gradually unveiled. Lest the author should appear to have been guided in this survey by the spirit of hypothesis, rather than the love of truth, and to have selected as objects of discussion such constellations as may appear more favourable to the hypothesis, he examines at considerable length, the ancient history of all the constellations mentioned by Hesiod and Homer, and maintains, that so far from being of Grecian origin, they were known immemorially, but under other appellations, by the astronomers of Chaldea, India, Phœnicia, and Egypt.

In chapter VII. our author observes, that the epoch of empires is to be fixed, and the period of their glory to be partly ascertained, by an attentive examination of the astronomical mythology prevailing in particular æras. Egypt, he observes, flourished in its meridian splendour when the dog star, rising heliacally, received the adoration of that nation,—Chaldea, when the Pleiades rose heliacally, and Taurus opened the year,—and so of others.

In chapter VIII. Mr. Maurice examines the hypothesis of M. Bailli, and of M. Du Puis, and states the possibility of there being in Chaldea, Persia, and India, some remains of Antediluvian astronomy, preserved by Noah in the ark, among the fragments of the sciences of the old world.

In chapter IX. the gradual progress of the ancient Chaldeans in astronomy is considered, and the lunar zodiacs of that country, of Arabia, of India, and China, are examined and compared.

In chapter X. the more conspicuous of the remaining constellations are examined; and the greater part of them our author endeavours to prove to have reference to the events of the first ages of the world, and to a more ancient mythology than that of Greece.

Chapter XI. presents a recapitulation of the subjects discussed in the preceding chapters:—oriental fables relative to Adam are examined;—and many subjects, that are described in the writings of Moses, are found to have parallels in the Sanscrit records.

Mr. Maurice, supposing that the three prior Yugs have been proved to have their foundation in astronomical calculations, maintains that no regular history of the events asserted to have taken place can be expected: he, however, thinks they are not to be rejected wholly as fabulous, since it is not improbable, that the most ancient Sanscrit annals may contain the history of some antediluvian princes, consonant to the antediluvian records of Moses. This subject takes up his twelfth chapter.

In the thirteenth chapter, a very extensive view is taken of the oriental accounts of the general deluge; where our author undertakes to shew, from the unanimous voice of all nations, from various traditions, from the abruptness of the surface of the earth, from the disordered strata of its internal regions, and from many other appearances, that there has been a general inundation of this terraqueous globe.

From this short survey, it will appear to our readers, that Mr. Maurice intends nothing less by the present publication, than a general history of the great Indian empire, from the earliest periods, to the present times,—and that what the most laborious investigators among the ancients have collected, is here united with the more successful attempts of the moderns,—an object so much the more important, as Strabo, Plutarch, Arrian, and, in subsequent periods, Porphyry, Philostratus, and others, have proceeded on the reports of persons, who indeed are unknown, and who only visited the exterior parts of the country. What they have handed down to us also, was written with a strong prejudice in favour of the Grecian mythology; and they formed in consequence of this bias, as Mr. Bryant has with great learning shewn, a very inaccurate judgment of the oriental learning, as well as of their own origin.

The history, on the present plan, is divided into four grand sections. The first comprehends the ancient Sanscrit and Persian annals,—the second, the historical accounts of India according to the Greek and Roman classics,—the third, a relation of the Mohammedan invasions:—the fourth is particularly interesting to the East India company, as it details the transactions of the various European settlers, particularly those of the British nation, on her rich and extensive shores.

The two following passages we leave with our readers, as specimens of Mr. Maurice's style. His hypothesis on the eastern mythological astronomy arises in a great measure from the following conviction—

‘Convinced, that the ancient history of India, undertaken upon that comprehensive scale in which I have engaged in it, comprises a very great part of the history of the other extensive empires of Asia, and induced by what has been previously detailed concerning the intimate union subsisting, in very remote æras, between astronomical and civil history, to consider many of the most important events of the early ages of the world as alluded to by the hieroglyphic figures engraved on the celestial sphere, I now come to that elaborate and hazardous portion of this work, in which the arguments necessary to establish that hypothesis are to be produced. It is an hypothesis, which will at first sight appear to be nearly as chimerical as that on which the Brahmin chronology is founded; since

since it gives for the original fabrication of that sphere an æra nearly as remote as the deluge, and excludes not even the mixture of ante-diluvian sciences with those cultivated in the earliest post-diluvian ages. I contend, however, for no more than the Greek writers have contended for, who insist, that the history of the earliest events of their empire, and the most illustrious personages who flourished among them, may be found upon the same sphere. Now if it can be proved, that the Greeks borrowed their astronomy not less than their mythology, from a race, who flourished in ages of more remote antiquity; if Chaldaea present us with a more ancient *sacrificer* on the sphere, than the fabulous Chiron, and Egypt with a *baris*, or sacred vessel, prior to their boasted Argo; if in Phœnicia we find an older Hercules, and in India, under the title of Buddha, a more venerable Hermes; impartial justice must incline us not to refuse the claims of the more ancient race, or rend from them the deserved laurel, to place it on the Grecian brow.' p. 160.

From this passage the reader will perceive that Mr. Maurice adopts the hypothesis of Mr. Bryant, a writer of great learning, but who is frequently betrayed on other occasions by his favourite theory into fanciful analogies and unwarrantable conclusions; though we assert nothing either for or against his accuracy in the present instance.

Mr. Maurice accounts for the early history of the most ancient nations in the following manner—

'It may not be improper at this infant period of the history of Hindostan, a period which, we have seen, is so intimately, so inseparably blended with the fables both of astronomy and mythology, to submit to the reader's consideration the propriety of one general maxim, which I venture thus early to lay down, a maxim which is the result of every retrospect upon this complicated subject, and which, in reality, appears to have been predominant in the mind of the investigator of the Indian chronology in the Asiatic Researches; I mean, that when a nation goes to THE SKY for its legislators, and adopts the tenants of THAT SKY for its kings, it amounts to a proof nearly demonstrable, whatever may be their vaunting claims, that the race of people constituting that nation, possess no solid nor genuine historical documents to direct them in their accounts of very ancient periods, and the transactions of very remote ages. But the earliest annals both of Egypt and India are crowded with these celestial legislators, and these sidereal sovereigns, and therefore the just inference is, that they ought not to be admitted into the volume of authentic history, at least, without the most rigid examination of their claims to the distinguished station which they claim in its page. Founded upon extended observation, corroborated by a diligent comparison of the earliest annals and romantic claims of the most ancient kingdoms, and justified by the experience of ages, the more minute y

minutely we examine the principles upon which this maxim rests, so much the more extensively will the truth and propriety of it be established. Let us then, as briefly as may be possible, consider this subject; first as it regards the former, and, secondly, as it more particularly relates to the latter of those countries.

The most ancient known records of Egypt are those contained in the Old Egyptian Chronicle, and in Manetho's History of the Dynasties. The substance of both these histories is given in the Chronographia of Syncellus, or rather, to speak more properly, of one George, a monk, who flourished in the eighth century at Constantinople, and who was thus denominated from the office of Syncellus, which he filled in that church. According to this author, the Old Chronicle, as well as Manetho, pretended to trace back the ancient history of Egypt through a long succession of gods, demi-gods, and heroes, during a period of 36,525 years; but while he relates this fable, Syncellus, in a commentary upon the passage, at once obviates the difficulty, and solves the whole enigma by expressly declaring, that in the space of 36,525 years, which are the amount of 1461 multiplied by 25, a complete revolution of the Zodiac, according to the calculations of the Egyptians and Greeks, was supposed to take place, when the equinoctial point, placed in the first degree of Aries, returned to the same spot. In explanation of this remark may be added a passage from Julius Firmicus, a celebrated divine and astronomer of the fourth century; that the Egyptians imagined that in the time, or cycle, of 1461 years, not only the sun and moon, but the other five planets, re-commenced their revolutions at the same point of the Zodiac. Now this cycle of 1461 was called in Egypt the great Canicular year, or Sothiacal period, because it commenced on the first day of Thoth, the first month, when the dog-star rose heliacally. The former then was the grand period of the zodiacal revolution, and was by the vanity of the Egyptians assigned as the period of the duration of their empire from the creation of the world. But even this extended period of duration could not satisfy the exorbitant vanity of Manetho, who, in his History of the Dynasties, extended through three ample volumes, the substance of which Eusebius has given us in a Greek translation, has carried up their chronology as high as 53,525 years.'

P. 115.

We have thus laid before our readers a small specimen of this work, without pledging ourselves for Mr. Maurice's accuracy in every respect, and indeed acknowledging that we differ from him in many particulars. We shall go no further at present into its merits,—but cannot help suspecting, that there are three classes of readers, who will much object to the theological part of this volume, more particularly to his remarks on the three first chapters of Genesis. The first are sceptics, who, we apprehend, will be willing to grant Mr.
Maurice

Maurice many things for which he contends, and will yet employ his information, in some instances, against himself: the second class will be the Socinians, who will certainly indulge their speculations on this work, more particularly on Mr. Maurice's interpretation of the first three chapters of Genesis, and on his explanation of the word Eloheim, as many of them have undertaken to shew, both from parallel passages of the Old Testament, and from the Jewish historians, Josephus, Philo, and Maimonides, that no trinity in unity is to be looked for in that chapter: the last will be many trinitarians, amongst whom is bishop Burnet, so distinguished a writer on the thirty-nine articles; these, though as sound believers of the doctrine of the trinity as Mr. Maurice himself on other grounds, have conceded, "that if we take the Old Testament without the New, it would not be easy to prove a trinity in unity by it." How far Mr. Maurice's hypothesis will stand against such as he might consider his friends, as well as against avowed opponents to his system, we shall not at present determine.—Wishing to do all possible justice to this work, we shall reconsider its contents at a future opportunity.

The numerous engravings, executed by Barlow, are exceedingly well designed, and enhance the value of this volume.

(To be continued.)

The Universal Restoration of Mankind, examined and proved to be a Doctrine Inconsistent with itself, Contrary to the Scriptures, and Subversive to the Gospel of Jesus Christ: in answer to Dr. Chauncy of New-England, and Mr. Winchester's Dialogues, &c. In Two Volumes. By John Marfom. 12mo. 5s. Boards. Taylor. 1795.

THE doctrine of the universal restoration of mankind is a subject, that, in the judgment of many, was ably and learnedly discussed by Dr. Chauncy of New-England, and since by Mr. Winchester. The contrary side of the question is here zealously maintained, and with much ability, by Mr. Marfom.—He tells us in his preface, that—

‘The following work was originally intended to be confined to observations on a piece written by Dr. Chauncy, of New England, entitled “The Mystery hid from Ages and Generations, made manifest by the Gospel Revelation: or, The Salvation of all Men, the Grand Thing aimed at in the Scheme of God, as opened in the New Testament Writings, and entrusted with Jesus Christ to bring into Effect;” but the doctor not being a living author, and from various other considerations it was thought necessary to enlarge it, by an examination

examination of the arguments advanced by Mr. Winchester in his work entitled "The Universal Restoration, exhibited in Four Dialogues between a Minister and his Friend." Vol. i. p. iii.

This controversy principally turns on the following texts—Rom. v. 12.—viii. 19, 24. Col. i. 19, 20. 1 Timothy, ii. 4. Heb. ii. 6, 9.—Phil. ii. 9, 10. 1 Cor. xv. 24. John, xii. 32.—on the precise meaning of *αἰών* and *αἰώνιος*, and a few other expressions in the scriptures.

Though we think Mr. Marsom discovers considerable shrewdness and good sense, we believe him mistaken, as well as Dr. Chauncy, in his interpretation of Rom. v. 12. though we certainly think Dr. Chauncy accurate in his interpretation of *οἱ πολλοί*,—the natural meaning of the word, and the apostle's reasoning to the end of the chapter, requiring it to be interpreted—*all mankind*.

The second volume is more particularly directed to Mr. Winchester, whom Mr. Marsom treats with some asperity, charging him with unfairness in the management of this controversy. In addressing Mr. Winchester, he observes—

'I have endeavoured to examine the arguments which have been advanced by you and Dr. Chauncy, in support of the doctrine of universal restoration.—If the remarks I have made are just, and well supported by the scriptures, and you are unable to maintain and defend the propositions you have laid down, it will be incumbent upon you (however it may interfere with interest or popularity) to give up whatever in that system is inconsistent with the sacred writings, and to acknowledge your error; and although it may prove an unpleasant task, it will be more honourable than obstinately persisting in that, which is not to be defended.—If it be possible to prove the assertions you have made, and which you affirm the inspired writers have made, come forward; those writings are before us; I am ready impartially to attend to what you may advance in defence of your system, and if it can be proved that I have misrepresented you, or perverted any part of the sacred writings, I shall cheerfully make a public acknowledgement of it; but meet me fairly without mutilating my arguments; without cloathing them in a dress which is not mine; without charging me with sentiments which I am not defending, or which I disavow; which, if you would avoid, it will be necessary to read the whole of my observations before you attempt to make a reply.' Vol. ii. p. i.

In this volume, Mr. Marsom finds it necessary to make frequent references to his former observations,—some of Mr. Winchester's arguments being the same as those advanced by Dr. Chauncy. Much new argument is here produced; various explications

of scripture are introduced, some of which, we apprehend, are erroneous. We think him mistaken in his interpretation of *αιων* and *αιωνιος*: and we could point him to some critics, who might shew him, that the surprise expressed by him, in the following passage, was unnecessary.

‘Does Mr. W. mean seriously to contend that the Greek adjective *αιωνιος* *everlasting*, can in any instance be translated by the English substantive *age*? It is upon the face of it irrational and absurd. How then can it possibly mean or intend age or ages? It is much to be wished, that those who reject the common rendering of that word, would propose another adjective, by which it would be more properly translated; but this is never attempted, and the reason is, because it would be impossible to succeed.’ Vol. ii. p. 7.

The present work is, however, a respectable defence of this side of the question.

The Mountaineers; a Play in Three Acts; written by George Colman; (the Younger) and first performed at the Theatre Royal, Haymarket, on Saturday, August 3, 1793. 8vo. 2s. Debrett. 1795.

THIS piece is not devoid of merit; it is taken from the story of Cardenio in Don Quixote, to which is added the story of a Moorish lady, daughter to the governor of Granada, who turns Christian, and escapes with a young Spaniard who had been taken prisoner by her father: this divides the interest by a double plot, which the piece would not have wanted, if the passion of the deranged lover, wandering among the wild mountains, and recovering at the sight of his mistress, had been drawn with a masterly hand; but that we cannot say is the case, nor is it perhaps to be expected in so slight a piece. It is most defective in the winding up, where the return of the lover to reason should have been gradual, yet decisive, and marked by a *calmness* of speech and gesture; the following rant has still no small spice of madness in it—

‘This repays me.
O! plunge me, deep, in Ætna’s smoky gulph,
And I could wallow, calmly, in her fires,
Like lazy shepherds basking in the sun,
To hold thee thus at last!’

With how much finer touches is *Nina*, which is the counterpart of this story, wrought up. There is another pair of lovers, in the attendant of the Moorish lady, and a slave, who both escape with her. The Moorish father is a fiery character, cruel, but passionately fond of his daughter; he overtakes the

the

the fugitives, and is at length induced to pardon them. Some goatherds and muleteers fill up the lighter parts. It is a peculiarity in this piece, which has an odd effect, that the high characters speak verse, and the inferior ones prose, even in the same dialogue.

The Christian's Views and Reflections during his Last Illness. With his Anticipations of the Glorious Inheritance and Society in the Heavenly World. To which are annexed Two Sermons preached on particular Occasions. By the late Rev. Simon Reader. Published from the Author's Manuscript, by Benjamin Cracknell, A. M. 12mo. 5s. Boards. Dilly. 1794.

THIS work contains the following articles—

• An Introductory Prayer—The Christian's Preparation for Death—The Christian's renewed Repentance, and Application to the Blood of Christ—The Believer's Conflict with the Tempter—The Christian's Converse with his Friends in the Prospect of Death—The Christian's Converse with his own Family, supposed yet young—The Christian's occasional dying Words—The dying Christian's Soliloquies, supposing him to be sensible—The Christian's Entrance into the World of Spirits—The Christian's Appearance before God—The Sinner appearing before God—Heavenly Emulation—The Christian's Attendance on his own Funeral—The Christian's Attending the Death-beds of others—The Christian's Adoration on his Return from Earth—The Christian forming an Acquaintance with the Inhabitants of Heaven—The Christian taking a View of the Martyrs and other Saints in succeeding Ages—A specimen of the Christian's Tour through the Works of God—The Heavenly Spirit reviewing Hell—The Christian renewing his Acquaintance with former Friends upon Earth—A Sermon preached May the 5th, 1763—A Sermon preached on New-Year's-Day, 1766. p. xi.

The preface presents the reader with every necessary information on the author, and on the subjects of this volume—

• The Rev. Simon Reader received his academical education under the tuition of the Rev. Dr. Philip Doddridge. Having finished his preparatory studies for the ministerial office, he was ordained over the church, and congregation of Protestant Dissenters, of the independent denomination, at Wareham, in Dorsetshire. Here he continued to preach, "Jesus Christ, and him crucified," for fifty years successively. The traits which constituted the character of this pious Christian, and eminent minister, are summarily and justly delineated in his monumental inscription. "He was a man of extensive learning, exemplary piety, and ready to every good word and work."

• Approaching

'Approaching towards the close of life, the current of his thoughts was directed into a very favourite channel, as will evidently appear to every person who peruses the subsequent pages. It will be unnecessary for me to give a particular account of this work in the preface, as the title-page sufficiently indicates in general what is contained in the volume. Every person must judge for himself concerning the excellence of the work, and the propriety of its publication.

'The editor, however, is apprehensive that this work may have an extensive circulation, as it is so admirably adapted to administer assistance, support, and comfort to the genuine Christian, when involved in those circumstances that render such assistance, support, and comfort peculiarly necessary. And if most of the materials of which this work is composed, are to be found in preceding publications; yet I apprehend it will be readily acknowledged, that this work is by no means devoid of originality in its plan and execution. And that spirit of piety and devotion that animates the whole performance, cannot fail to enhance its value to those persons for whose service it was particularly designed.' P. v.

It seems not improbable that Mr. Reader intended this work as a continuation of Dr. Doddridge's *Rise and Progress of Religion in the Soul*. He takes up the subject where the doctor left off,—exhibiting the influence of religion in a time of affliction, and in prospect of death.

As a specimen of our author's style, we select the close of the last sermon on the following passage—Heb. iv. 7. 'Again, he limited a certain day, saying in David, To day, after so long a time.'

'Let each of us seriously consider, in what respects God requires us to hearken to his voice to-day.

'There is little room to hope, that the admonitions that have now been offered, will produce any happy effect, except we enter into the several particulars, in which we ourselves are concerned in them. What is there then in our conduct, in our words, or the temper of our hearts, by which we most frequently offend our glorious Creator? And what sin is that which most easily befalls us? It is in that very instance that he requires us to hearken to his voice to-day, to watch more carefully against it from henceforward; to avoid every thing that might tempt us to it; to abstain from all appearance of evil, in that respect especially; and to hate even the garment spotted with the flesh. What duty have any of us hitherto neglected? Are there any at the heads of families that yet neglect the worship of God in them, or any individuals that live without waiting upon God in their secret retirements? He requires you, in these very respects, to hearken to his voice to-day, without any further delay. Are any of us conscious of a kind of habitual coldness and formality

formality in our duties? that all-seeing God, whom we so unworthily worship, limits this very day for us to begin to worship him in a more spiritual and fervent manner, and to seek to have our hearts more awed with his presence, and the greatness of the concerns that we have with him. And if we do not begin to-day, there is little reason to hope that we shall do it to-morrow, or at any future time: for the same sinful dispositions, the intrusions of worldly things, and the same artifices of Satan that hinder us to-day, will, as there is the utmost reason to fear, do it next week, and the following month and year, if life is continued so long, and so on, till we are summoned to appear before God. If therefore, we ever intend to hearken to his voice, let us be solicitous to observe in what respects we are especially called to do it, and do it accordingly, without delay, earnestly entreating the assistance and quickening of his blessed spirit, as indispensibly necessary to teach us do it effectually.' P. 300.

MONTHLY CATALOGUE.

P O L I T I C A L.

Some Remarks on the Apparent Circumstances of the War is:

Fourth Week of October 1795. 8vo. 1s. 6d. Walter. 1795.

PUBLIC report hath ascribed this pamphlet to the pen of a nobleman high in office,—with what truth, it is impossible for us to decide. We cannot say with Pope, when he read Dr. Johnson's "London", that the author will soon be *deterré*, for we discover no marks of superior genius, information, or argument, to render either the secret or the discovery a matter of much importance. The author writes in a plain, timid manner, affects the strictest impartiality, and would be thought to belong to no party. He steers his course, indeed, so very cautiously, that it is not easy at first sight to know where he means to go: but, upon a closer attention, we perceive that his purpose is to dissuade the people from being too anxious for a *speedy* peace, and consequently to induce them to support his majesty's ministers in their future plans for carrying on the war. It is therefore an object with him to represent this country as very little injured by the war, and our resources as being very great. One of his arguments may serve as a specimen of the whole—

' Here it is well worthy of remark, that the wise and vigorous system for the reduction of the debt established in 1786, has had,
C. R. N. ARR. (XV.) Nov. 1795. Z during

during the war, an uninterrupted and increasing effect; and even that additions have been made for lessening the debt, and for accelerating the operation of compound interest. It is farther to be recollected, that the taxes imposed to pay the interest of the sums borrowed during the war include a provision of one *per cent.* for the gradual liquidation of the capital. It may be attributed chiefly to these salutary measures, that the price of the three *per cents.*, which was £55 in January, 1784, a period of peace, is £68 at this day (Oct. 24th) notwithstanding the war, and the great additions made and making, to the capital of the debt.' p. 16.

Now, why does this writer recur to the year 1784? In stating the effect of the war upon the funds, would it not have been quite as fair to have said that in 1792, the consols were at 96*l.* and in 1795, they are at 68*l.*—a difference of *twenty-eight per cent*?

The conclusion of our author's remarks seems to be expressed in the following passages, which we shall give in his own words.

' On the whole view of our respective situations, and after making to France a full allowance for all her continental advantages, and considering at the same time our acquisitions and prospects, and the comparative state of circumstances, we are entitled to require, that the French armies shall be recalled within their old boundaries; that Europe, in the general effect of arrangements, shall be replaced as nearly as may be on the same balance as before the war; and particularly with respect to the naval and commercial interests of these kingdoms, that France shall not have obtained, in the result, any new means of preponderance. In order to arrive at such an adjustment, and particularly in the eventual discussions relative to possessions separated from the continent of Europe, much must depend on explanation, and on reasons of mutual and relative convenience.

' All the advantages of war are at present with England, considered as an insular naval power, and separated as she now stands from the rest of Europe; separated not by any fault of her's, but by the fate of war, and by the fault of others.

' As the war is at present circumstanced, its expence to us may be greatly contracted: England may gain much, and risks little; she has the prospect of ruining still farther the reduced commerce and naval power of her rival.

' But if the other countries, which have been overwhelmed by the torrent from which we have escaped, were to be left entirely to their fate, and if all the considerations of honour and territory were out of the question, it might still be doubted how far Great Britain could hope to stand alone as a rich and prosperous nation.

' It is not easy to draw inferences from the real or supposed interests of France; all her activity has long tended to her own misery, and to the misery and alarm of other states. At the same time I cannot

cannot shut my eyes against this glaring truth, that the want of indispensable articles of subsistence and of money, and the whole pressure of her interior circumstances, may soon make a return to peace not only desirable, but necessary to her.

'If the French leaders are sincere in trying to settle a constitution upon principles of mixed democracy and aristocracy, they cannot be ignorant that a large standing army is incompatible with such a constitution; and they well know, that the proposed aggrandizement can only be maintained by a large standing army. The experience of ages has shewn, that large armies, which always form a sort of separate state, yield a precarious obedience to popular authorities. How far the new constitution is maintainable either with or without a large army, is another consideration which at present I shall put aside. It was the established army which destroyed the monarchy; it has since been employed to overawe the democracy, and, perhaps, will at last prove fatal to the whole visionary speculation of an indivisible republic of thirty millions of inhabitants, extending from the Lower Meuse to the Pyrenees, and from the Rhine to the Atlantic.' p. 45.

We do not see much in this pamphlet to distinguish it from others on the same side of the question.

An Argument against continuing the War. By James Workman, of the Society of the Middle Temple. 8vo. 1s. 6d. Owen. 1795.

Mr. Workman is one of the many writers,—and they have been by far the majority,—whose opinion is, that the destruction of liberty in France was the real original object of the war: and he undertakes to prove that the attainment of it (which, by the way, he does not think probable) would be the greatest misfortune that could befall this country. The whole of the pamphlet is argumentative, always plausible, and often convincing. He takes a review of public affairs, under the following heads—The nature and objects of the present war,—the consequences of obtaining that object, supposing it to be attainable,—the effects of the war with regard to commerce, the funds, emigration, public liberty, and domestic manners,—the dangerous state of many parts of the British empire,—an inquiry concerning the justice of the war,—resources of the enemy,—state of their finances, &c. &c. &c.—and concludes with recommending the calling of Mr. Fox to fill the place of Mr. Pitt.

In the course of this *Argument*, few of the topics which have of late agitated the public mind have escaped his notice; and many of them are fully discussed. With prejudices very strong in favour of the French, and of reformation in this country upon an extended plan, he does not seem to go headstrong into all the wildness of republican theories, and may, upon the whole, be deemed

impartial in his reasoning, although he mentions the men in power of this country in terms rather harsh and uncourtly. He is, if we mistake not, a young writer; but that his acuteness is of the most promising kind, will fully appear from the following observations on a subject of general speculation.

‘When ministers speak of the French finances, they avail themselves of a species of misrepresentation in which it is extraordinary they are not always detected. They expatiate on the great depreciation of the assignats, particularly on that which has taken place since the death of Robespierre: yet when they state to parliament any expenditure of France, they represent it (in British money) as if the assignats were at par, and exult at the seeming extravagance which is the necessary effect of the depreciation.—For instance: when assignats are 50 per cent below par, it is evident that one million sterling would go as far in France as two millions of assignats. Lord Grenville, lord Mornington and Mr. Pitt, would then declare that the credit of the republic was in a most unsound and ruinous situation, their paper money being worth no more than half the nominal value. If they noticed some article of expence which had cost the French, suppose 48 millions of livres, or 2 millions of pounds, (no more in effect than one million sterling according to the given depreciation) they would assert it was impossible, that a government which expended 2 millions sterling on such an occasion, could continue the war another campaign. And they would then boast of their own extravagance as œconomy and moderation. When they wish to represent the French republic on the verge of bankruptcy and ruin, they state sometimes with exaggeration, and sometimes, with fidelity, the depreciation of the assignats. When they wish to represent France as burdened with enormous debts, and carrying on the war at an expence, which it is not possible for any nation to bear long, they take the assignats at par, and state the debts and expences in sterling money. If these gentlemen make use of the depreciation of the assignats as an argument against the credit and stability of the French government, they ought in fairness, to state their debts and expenditure according to that depreciation. If on the other hand they state those debts and expences without making any abatement on account of the depreciation, they ought to give the French government credit for having their assignats at par.

‘Though this latter mode would allow them a credit which they do not possess, the advantage in men’s opinions would be overbalanced by the imputation of extravagance. The debts and expences of France being incurred in paper-money, ought to be estimated according to its value, that is according to its depreciation; and it will then appear that the debts and expences of France are not so enormous, as ministers represent.

‘The

' The report of Cambon, made on the 22d of January, 1795, states that France has expended in four years and a half 222 millions sterling in assignats more than would have been expended if the old government had continued, and there had been no war. At whatever rate these assignats were issued (most of them, no doubt, greatly under par) they must now be valued according to the present depreciation. Mr. Pitt and Cambon agree in stating that assignats now lose 85 per cent; that is, that 100 livres in assignats are worth no more than 15 livres in silver; at this rate the 222 millions are no more in fact than about 33 millions of our money. The whole expenditure of France during the war, has been 260 millions sterling, the paper currency being supposed at par. But by the depreciation of 85 per cent, this sum is reduced to something less than 40 millions sterling. The whole expenditure of the month from September 22, to October 22, 1794; was 243,518,730 livres, upwards of 10 millions sterling, and the depreciation of assignats at this time, was about 75 per cent. These 10 millions were therefore equivalent to no more than two millions and a half. Taking this sum as the average actual expenditure of the different months of the year 1795, the expenditure for that year will amount to 30 millions sterling. The receipts from the same month were 43,058,507 of livres, about 21 millions sterling per annum; and at the above rate of depreciation upwards of four millions sterling. The deficiency, or the debt for one year, will therefore be no more than 26 millions of our money; no extravagant sum considering the greatness of French operations. If from the whole sum expended by the enemy during the war, be deducted the financial advantages which they will not fail to draw from the multitude of their conquests, particularly the conquest of Holland, we shall have no reason to flatter ourselves with hopes of the speedy ruin of the finances of France.

' The whole amount of the assignats in circulation at the beginning of the year was 6,500 million of livres, about 42 millions sterling, at the present discount. Therefore 42 millions sterling in money or in property of any kind would now pay the whole of the floating debt of France, provided that the holders of assignats were obliged to accept of payment for them at this depreciation.' r. 17.

On this important question, we mean to give no opinion: but our readers will perceive that Mr. Workman has studied his subject; and his pamphlet may be reckoned one of the most formidable dissuaves from a continuance of the war.

The Political Progress of Britain; or, an Impartial History of Abuses in the Government of the British Empire, in Europe, Asia, and America. From the Revolution in 1688, to the present Times. 8vo. 3s. Eaton. 1795.

The first edition, part I. of this work was published in London in 1792, and was noticed in our Review for November, of

that year. While the author, a Mr. Callender, was preparing for the press a second Number, he was apprehended, and with some difficulty made his escape to America. There he published the present work, which includes the former with copious additions. What we remarked on that work will apply to the present. It is no difficult matter to collect the abuses of a government. A writer has only to determine that war and taxation are odious things,—and he never can want materials to make a book like that before us. The present narrative, like the former, is founded upon historical documents, and the author's remarks, though forcible and just, are delivered with acrimonious declamation, and in a style of invective, which we are not surpris'd should attract the attention of so vigilant a magistracy as Scotland has the felicity to possess. Being, however, now out of their reach, he gives a fuller scope to his pen, and occasionally falls into extravagancies and aggravations, such as may be expected from a man in a state of suffering.

Remarks on the Present War; with a Short Enquiry into the Conduct of our Foreign Allies, and some Explanatory Observations on the Peace signed at Basle in Switzerland, between his Majesty the King of Prussia, and the Usurpers of the Sovereign Power in France, Addressed to the Right Hon. William Pitt. 8vo. 2s. 6d. Kearsley. 1795.

This author enters into a strict inquiry into the conduct of our allies during the present war, and attributes the failure of their plans to a want of concert, to an improper contempt of the strength of the enemy, and to the perfidy of the king of Prussia:—to these may likewise be added the retreat of the emperor from Brabant. According to this Inquiry, which is drawn up from the best sources of information, he considers or seems to consider the cause of the combined powers as hopeless. The inference to be drawn from this is expressed in a very flattering address to Mr. Pitt, of which we shall copy a part—

‘ It is by no means to be wondered at, that the popular cry should be for peace. Vulgar minds are generally influenced by motives of private interest. The indispensable augmentation therefore of taxes; the advanced price of necessaries, and the dearness of every kind of merchandise, which the stagnation of commerce has occasioned, are sufficient inducements to determine the public opinion against the further prosecution of the war. To those, however, whose judgment will permit them to reflect beyond the present moment, the absolute necessity of the measure will be obvious; for how shall a nation, whose very existence, I may say, depends on the liberty and extension of her foreign negotiations,

enter

enter a treaty of friendship with a band of regicides, who, independent of their being the natural enemies of England, have, since the origin of their revolution, uniformly expressed the most decided jealousy of British glory, and the most determined resolution of interrupting, by every possible means, both her trade and her tranquillity. How, therefore, could the minister justify to the commercial part of the nation, the conclusion of a peace, which would render their property daily exposed to the insidious attacks of an arbitrary faction? While France remains without a sovereign, no hope of reconciliation can be entertained. These, sir, I know, are arguments which you have frequently made use of, and which do honour both to your judgment and your heart.' p. v.

In our humble opinion, a very different conclusion ought to be drawn by a wise minister, from three years of impotent efforts and continued disappointment.

A Review of Dr. Price's Writings on the Finances of Great Britain. To which are added, the three Plans, communicated by him to Mr. Pitt in the Year 1786, for redeeming the National Debt; an Account of the Real State of the Public Income and Expenditure, from the Establishment of the Consolidated Fund, to the Year 1791; and also a Supplement, continuing the Account to the Year 1795, and stating the Present Amount of the Public Debt. Second Edition. By William Morgan, F. R. S. 8vo. 6d. Cadell and Davies. 1795.

Though this appears, by the title page, as a second edition of a former publication, it is in fact only a supplement to it, and to be received as an Appendix, to be bound up with the Review. These few pages are exceedingly valuable, and throw more light on the abilities of Mr. Pitt as a financier, than volumes that have been written on the subject. No person doubts the talents of Mr. Morgan, on the subject here laid before the public; and his work is entitled to the consideration of every lover of his country. The information is conveyed in the clearest manner, and is prefaced by the following remarks—

'When this treatise was first published the revenue was represented by the ministry and their dependents, to have been so productive for several years, as to have afforded a sufficient surplus for the appropriation of one million annually towards the discharge of the national debt; and the most sanguine hopes were entertained and encouraged of such a progressive increase in the public income as would soon allow a still larger sum to be employed for the same purpose. In the third chapter of this work I think it has been clearly proved, that so late as the year 1791 the expenditure had uniformly exceeded the amount of the taxes; and, consequently, that the sums which had been appropriated to the redemption of

the debt had never been fairly derived from the revenue.—The events which have taken place since that period leave no further room for controversy ; and instead of a more rapid progress in the redemption of the public debt, they present us only with the melancholy prospect of its accumulating faster and to a more enormous magnitude than has hitherto been known in this country. It is, indeed, with good reason that we are no longer addressed from the treasury on the subject of the finances, nor enlightened by the reports and prophecies of the select committee, in regard to the present and future state of the revenue. The season for flattering our hopes is over, and it is more prudent that it should be suffered to pass away in silence ; for the credit of a minister is seldom known to be assailed by the voice of apprehension and disappointment. Believing, however, as I do, that the welfare of a country is of higher consideration than the interest of those who are entrusted with the administration of its affairs, I shall subjoin a few statements and observations which appear to me of great importance, from their tendency (if any thing is capable of awakening our attention) to inform us of our real situation, and of the tremendous precipice toward which we are hastening.

‘ At the commencement of hostilities with America Dr. Price very justly exclaimed against the insanity of involving the nation in war when loaded with a debt of 150 millions.—But the sober efforts of reason were then overpowered by the inveterate rage for crushing rebellion, and it was not till after suffering defeat and calamity for eight years that the war was terminated ; and, like all others, without obtaining its object, though it had entailed an additional debt upon the country of near 100 millions. It might have been expected, that the recent and fatal experience of that war would have been sufficient to have taught us wisdom, and to have deterred us from engaging hastily in another war. Unfortunately, however, we seem to be incapable of receiving instruction, and are now engaged in a contest which, after having been begun with a debt of more than 250 millions, and continued for two campaigns with an incalculable expence, affords not the most distant prospect of being concluded ; but threatens the nation with consequences which cannot be contemplated without horror. It is not my present intention to enter into the causes or the conduct of this war : I mean only to give a short view of its effects on the resources and the revenue of this country, which, I believe, will appear to have already been so immense, that its most zealous advocates will be forced to acknowledge, that the provocations and injuries we had sustained must have been very flagrant to justify the waste even of so much treasure, exclusive of the more serious waste of human life, by which this war has been so remarkably distinguished.’ p. 1.

A Plan

A Plan for the Periodical Abolition of all Taxes raised by the Means of Collectors. For the full Accomplishment of it, Seven Parts of the Nation, out of Eight, contribute Nothing; and the other Part, its very moderate and proportioned Contribution, for one Time only, would, in the End, give to the Successors of the Contributors, from 60 to 100 per cent. for ever, by the Extinction of all the Taxes. 8vo. 1s. Crosby. 1795.

This plan, which is signed J. A. Graglia, is much more visionary, and less quick in its operations, than that of sir Francis Blake. By this plan, if A inherits 180,000*l.* property, his contribution will amount to 1406*l.* to be paid once only, in the course of his life, in lieu of all taxes. A tax upon lodgers, playhouses, &c. is proposed to make up the annual sum of one million and a half, which in 70 years will yield to government the annual sum of seven millions. It appears that this plan was submitted to the minister in 1793, and rejected. The principal objection is that it would operate as a tax upon property, which can never be ascertained unless by despotic authority.

Treason!!! or, Not Treason!!! Alias The Weaver's Budget.
By James Kennedy. Scotch Exile. 8vo. 6d. Eaton. 1795.

The Weaver's Budget contains some rhymes, written by a person who was charged with sedition in Scotland, and for a time found shelter in England, being obliged to leave his family behind. They consist of the following pieces: The Exile's Reveries,—Swinish Gruntings, a song,—the Impatient Lover, or a Sigh across the Herring Pond,—the Reconciliation; or the First Interview after Brunsey's Arrival,—Auld Reikie's Corporation Politics,—Treason or not Treason,—Address to a Linnet,—Blythe-Meat Bread and Cheese.

They are written in the Scottish dialect; but are not equal: we, however, occasionally met with pretty lines, that reminded us of Burns. The three first stanzas of the Exile's Reveries, and the Address to the Linnet, we quote as specimens of Mr. Kennedy's talent.

' Pensive, while I stray the shore,
Trace the wood, or climb the glen,
Nature's volume turning o'er,
Shunning sanguinary men;
Striving to beguile my care,
Sooth my grief, improve my time,
And disarm the fiend Despair;
Let me weave a web of rhyme.
Random feelings of the heart,
Ravings of a lone Exile,
Stranger to the rules of art,
Let me robe in homely style.' p. 3.

The address to the Linnet is very beautiful—

ADDRESS TO A LINNET

That came down the Author's Chimney.

Be't mine, or Bird, or Beast, or Man,
To make as happy as I can.

Poor Burdie! thou hast tint thy way;
Thy bonny wings o' filler gray,
An' a' thy downy plumage gay,

Are row'd in foot;

Waefucks? for thee my heart is wae,

Thou'rt blin' to boot.

But I fall clear thy cloated een,
And dight thy clarty feathers clean,
Syne tak thee to yon flowry green,

An' let thee flee;

The tunefu' tribe like ay, I ween,

Sweet Liberty!

Wee feckless thing! what gart thee come,

An' dander down my reeking lum?

Did howlet, hawk, or glede, or some

Blood-thirsty creature,

Wi' flarker beek, and fleeter plume,

Deem thee a TRAITOR?

Or did the skinkling pamper'd cage,

An' cosie bield, thy heart engage?

Gif fae—become my fav'rite page,

On dainties feast,

In safety vent thy tunefu' rage,

Dame Nature's Priest.

Thy beating breast an' starting ee,

Declare thou'rt greening to get free;

Nae kindly offers made by me,

Wins thy regard;

I winna gar thee penance dree,

My brither Bard.

To see thee wrang'd I wad be laith;

I keep'd thee frae bairnies' skaith;

Miss Badrins, fir'd wi' greedy 'rath

An' heart fae flinty,

Wad, but for me, hae been thy death,

My bonny Linty!

Thy guileless breasty disna ken

What dangers wait the haunts o' men;

Thou'll findle meet wi' ane in ten,

I'm bauld to say't,

Wad

Wad mak sic bick'ring but an' ben
To save thy pate.

Whan thou regains the leafy sprays,
Contented chaunt thy canty lays;

O! ne'er again, in simmer days,
Parade the town;

Nor e'er again, thy friendly prays,
A lum flee down.

Now, clap thy wings an' flee awa;

Be sure to tell thy comrades a',

Whan fields an' dibs are coor'd wi' snaw,

An' icy bannocks,

They'll get ilk day ae pick or twa

At JAMIE'S winnocks. r. 29.

A Letter from his Excellency the Gonfaloniere di Giustizia, of Lucca, to his Serene Highness the Elector of Hanover, &c. &c. &c. 8vo. 1s. Owen. 1795.

The author of this letter has assumed the title of Gonfaloniere di Giustizia of Lucca, for the purpose of ridiculing the *solution of continuity* between the elector of Hanover and a great personage, in the case of the former finding the French 'capable of preserving the accustomed relations of peace and amity,' which the latter has not yet been able to discover. The satire is better clothed, and is more uniform, than we generally find in works attempted on the plan of Swift; and there are occasionally touches which may be mentioned with some of the most fortunate of that author's effusions. The Gonfaloniere conceals his indignation, and is poignant without being rancorous. He is, however, somewhat tedious: and many of his notes might have been dispensed with, for they do not all keep up the farce of gravity.

Miscellaneous Proposals for increasing our National Wealth Twelve Millions a Year; and also for augmenting the Revenue without a New Tax, or the further Extension of the Excise Laws. By John Donaldson, Esq. 8vo. 1s. 6d. Cadell and Davies. 1795.

This very enterprising schemer proposes, if he can obtain a patent, and secure an humble moiety of the advantages, to find employment for convicts, vagrants, and other idle and disorderly persons, whether old or young, and of either sex,—to put the fisheries on a solid and lasting foundation,—to put an end to smuggling,—to prevent house-breaking, and all other acts of violence and depredation,—to supply the navy on any emergency with many thousands of able seamen without pressing,—to prevent the emigration of manufacturers and others, by making it their interest to remain in this country,—and by these and other popular means to increase the revenue,

venue, prosperity, and happiness of the nation, without laying any additional tax upon the people,—without making the penal laws more severe, or putting government to any expense. This is surely a vast plan! But, says Mr. Donaldson, ‘no person has a right to say that any new plan is impossible, unless he know the principles on which it is formed, and the manner of conducting it, and can prove the principles to be erroneous, or the conducting of it impossible.’ Now, as no part of this knowledge is communicated in these proposals, it would be presumption in us to do more than announce them:—they cannot be the subject of criticism, whatever effect they may produce on credulity.

Sermon preached at Arklow Church, before a General Meeting of the Militia of the County of Wicklow, when first embodied, on the 18th of August 1793. By the Rev. Edward Bayly, A. M. Rector of Arklow. 8vo. 1s. Dublin, Porter. 1793.

This is wholly a political invective against the French, and would have better become the colonel at the head of his regiment. The author seizes the prominent features of Robespierre’s tyrannical government, and works himself into a phrenzy of loyalty. Unfortunately his accounts of the French armies being every where defeated, and the combined every where successful, soon became ‘as a tale that is told.’ If clergymen would confine themselves to the doctrines of religion, what they advance might remain longer without refutation.

Assassination of the King! The Conspirators exposed, or an Account of the Apprehension, Treatment in Prison, and repeated Examinations before the Privy Council, of John Smith and George Higgins, on a Charge of High Treason, &c. 8vo. 1s. 6d. Smith. 1795.

At a time when so much has been said about plots, it may be of importance to the public to see the result of an investigation, which was not made with indifference, and which was prejudged in some of the ministerial prints, as replete with the most mischievous designs.

The present work is not to be considered as a subject of criticism: we must, however, observe, that it bears evident marks of being drawn up by an able person, to whom the papers relative to this pretended assassination-plot were communicated,—and that it forms a very interesting pamphlet.

It begins with a short but sensible introduction, containing remarks on the designs of ministers, in giving credit to pretended conspiracies,—the seizure of Higgins, Le Maitre, and Smith,—the substance of George Higgins’s examination before the privy council, and commitment,—the substance of the examination of J. Smith before the privy council,—his commitment to Newgate, and most disgraceful treatment there,—his letters to the privy council, &c.

—the very interesting examination of James Parkinson, esq. before the privy council, &c.—the very singular advertisements in the *True Briton*, the *Times*, and the *Oracle*,—and some valuable observations of the compiler. Some of the latter we subjoin, as explanatory of the result of this investigation, and as containing such remarks as would render those of the reviewer unnecessary—

‘The examinations all tend to this point—that Upton had been suspected by the Corresponding Societies; that an examination had been made into his character; that this examination proved unfavourable to him; and as Le Maitre, Higgins, and Smith, were active in this business, he had conceived the most violent hatred against them, and had actually gone so far as to challenge Le Maitre to settle their dispute with pistols. There appears to have been no symptoms of acquaintance with each other; no meetings to concert the plot; no plans for others to assist when the assassination had taken place. A tube for an air-gun was a sufficient pretext for the whole business; and the people of England were held in so little esteem by the privy-council, that the childish idea of a poison producing instant death, would, it conceived, be easily embraced, at a time when the grand jury was examining the bills against those men, who were supposed, with almost equal absurdity, to have plotted the overthrow of the constitution in church and state.

‘Enough has been said on the pretended plot; but there was a real plot, and that plot remains to be developed—the plot against the lives and characters of Higgins, Smith, and Le Maitre: and through them against the characters and laudable designs of the London Corresponding Societies. The time, perhaps, is not far distant, when full enquiry may be made into the nature of this plot, and the framers of it may be brought to the bar of impartial justice. In the mean time, a few reflections will naturally arise in the mind of every Englishman, who considers by what means his ancestors obtained that liberty, which, in so many instances, has within these few years been so flagrantly violated; and by what means it is to be guarded, against the future attacks of a profligate and infatuated ministry.

‘First, the suspension of the Habeas Corpus act can in no case whatever be justified. There is sufficient power in the executive government of this country to counteract the designs of any body of men, who should attempt by violence to overthrow the state. Such men cannot meet under a vigilant government without being discovered; and, on the first commission of any overt act, there is power given by the laws for the confinement of those, against whom a regular charge can be made. By suspending this act, the liberty of an Englishman is precarious; and the liberty of the lowest Englishman ought to be protected as religiously as that of the highest. The highest man in this country has guards, palaces, wealth; •

wealth; those next to him are protected by their wealth and stations; the law ought to be for the poor man, what guards, palaces, rank, and wealth, are for the rich. The poor man is left at the mercy of a minister; and what that is, the preceding pages have fully shewn. The minister fears not the revenge of the poor man; but the families of a rich man, under similar confinement, would shake the throne with their complaints. The Habeas Corpus act is the security of the poor man; and in a country where wealth has so much influence, where he would find it in vain to contend for positive rights in a court of law, he ought not to be denied the little security against violence to his person. Had the Habeas Corpus act not been suspended, the privy-council could not have exposed innocent men to the inhuman treatment they experienced, nor have kept the nation so long in a continual state of alarm.

‘ 2. Prisoners are men, and even if guilty, are not to be treated with the wantonness of cruelty. The preceding narrative has shewn the little care taken of persons suspected only of crimes: and if it should be urged, that the privy council is not responsible for the neglect or misconduct of inferior officers, if the ill treatment proceeds from the orders of the council itself, what can be said in its excuse? But let the ill treatment of a prisoner be the result of a positive order of the privy council, or the consequence of the misconduct of the inferior officers, the privy council is alone responsible to the public. For an officer dares not to act ill, when he knows that the complaints of the prisoner will be attended to by his superiors: but if the council neglects these complaints, if it thinks the condition of the unfortunate unworthy of its notice, if it leaves them entirely to the management of officers, whom it never censures for misconduct, whatever praises may be given to a nation for its humanity, the good effects of it are not likely to be always felt within the walls of a prison, or in the process of conducting an individual to the place of his confinement.

‘ Lastly, the humane mind will be anxious to enquire what reparation has been or can be made to these victims of ministerial caprice. Let the rich despise the feelings of men who earn their subsistence by their daily industry, but others need not any exhortation to compassion. They can feel what it is to lose an employment, to be deprived for a time of their business, to be forced to leave their concerns to others. These things, even without the inhumanity which Le Maitre and Smith experienced in their dungeons, would, in a nation zealous for liberty, be a call for public enquiry. Higgins was taken from his shop—from a place where he obtained a decent livelihood, was cast into prison, was restored to the world with a load of suspicion on his back to look out for a new employment. Le Maitre was seized at the very time when he had made a considerable progress in his art, and was in that state which required the greatest exertions. His family received him back with melancholy

choly joy, for it was embittered with the sad reflection, that his mother had fallen a victim to grief at the imprisonment and ill treatment of her beloved son. — Smith supported himself and family by the profits of a little shop and employment which brought him in about sixty pounds a year. The employment was taken from him—great part of his stock in trade was seized; he returned to his family just time enough indeed to keep them from ruin; but what from his illness, the unavoidable confusion in his affairs, and the loss of his employment, is not without daily solicitude for his support.

‘Imprisonment, ill treatment, calumnies, cannot easily be repaid by money; yet much less than a thousandth part of the sum, poured out for the extravagance of a prince, might be a compensation for pecuniary losses: and if places and pensions are to be made the rewards of services (totally unknown to the nation) surely the public purse will not be exhausted by the undoubted claim, which injured innocence has upon it, for loss of time, loss of property, and loss of health.’ P. 73.

On the Necessity of adopting some Measures to reduce the Present Number of Dogs; with a Short Account of Hydrophobia, and the most Approved Remedies against it. A Letter, to Francis Annesley, Esq. M. P. for the Borough of Reading. By the Rev. Edward Barry, M. D. 8vo. 1s. Richardson. 1795.

Dr. Barry considers the great number of dogs kept in this country as a very serious evil, and that they are particularly burthenfome to the poor who keep them, and very dangerous to the public from the frequency of hydrophobia. He proposes, therefore, that they should be taxed, and is of opinion that the tax would produce a great sum of money which might be levied in the room of some other tax upon a necessary of life to be repealed,—or that, if it did not produce so much, his purpose would be answered by diminishing the number of those useless and dangerous animals. A tax upon dogs has often been proposed; but difficulties and objections have prevented the plan from being carried into effect. Dr. Barry has, however, a very high opinion of it. He thinks that if his calculation be reasonable, and we allow sixpence a week for the food of each dog kept in the kingdom, the annual expense of those animals will be *two millions and eighty thousand pounds*, ‘an income not very much exceeded in the absolute expenditure for the maintenance of all the parochial poor in England!’—a circumstance, in our opinion, which might have convinced Dr. Barry, that his calculation exceeds all bounds of probability. Instead of allowing *one dog to every house*, he should have considered that not one house in twenty, particularly in great towns, have any such animal,—that there are many thousand housekeepers who have an intolerable aversion to dogs,—and that the keep of dogs, in large families particularly,

cularly, is attended with scarcely any expense, unless they are dogs of great value, which kind Dr. Barry seems not to consider as constituting the evil of which he complains. Reckoning, however, 2,080,000*l.* as the annual value of the keep of dogs, he proceeds to lay a tax of *five shillings* on each dog, which would produce 400,000*l.* to the revenue. He condescends at last to suppose, that, if it produced only a fourth part, it would well answer the purposes of taxation.

The account of the hydrophobia is extracted from the best writers on the subject, and contains all they knew, which unfortunately is very little: for in how many instances have we a well authenticated account of this malady having been cured?

A Narrative of the Insults offered to the King, on his Way to and from the House of Lords, on Thursday Last; to which is subjoined the Proceedings in both Houses of Parliament on the Address of Congratulation to His Majesty. By an Eye-Witness. 8vo. 1s. Owen. 1795.

This catchpenny, we do not hesitate to pronounce one of the vilest of its kind, Nothing published under the name of sedition or treason was ever more likely to create mischief. The author, in his eagerness to fix upon the very persons who insulted his majesty, does not content himself with pointing at the French, the opposition-newspapers, and the Corresponding Society,—but asserts almost in direct terms that Mr. Sheridan got up the play of *Venice Preserved* at Drury-lane theatre, on purpose to incite the mob to this abominable outrage! And yet this assassin prates about his *loyalty* and the *constitution*!

D R A M A T I C.

Life's Vagaries, A Comedy, in Five Acts. As performed at the Theatre-Royal, Covent-Garden. Written by John O'Keeffe. 8vo. 2s. Longman. 1795.

Of the vagaries of Mr. O'Keeffe, we have had many specimens: he defies all the laws of the critics, all the little attentions to manners, probabilities, time and place, which embarrass so many other writers; yet he makes us laugh, and sometimes he makes us cry. The characters, whose vagaries are to entertain us in this piece, are a conceited shop-keeper, who boasts of his intimacy with a lord, by whom he is treated with great contempt,—the nobleman, an old debauchee, whose wife resides at the lakes in Cumberland, and is made to believe her husband is at Lisbon for the recovery of his health,—a natural son of the nobleman's, a very *dashing* fellow,—and sir Hans Burgess, a rich contractor, who is extremely solicitous that his son George should follow so good an example. George is a benevolent humourist, who lays out all the money his father gives him in charity, and cannot be persuaded to make a figure.

The following little scene well contrasts the two young men—

Enter

Enter a Man with fruit.

Fanny. Lord, true, this is Assembly night.

Man. Gentlemen, treat the Ladies.

George. Hem! the Ladies don't want—shall we walk.

Lord Arthur. Quite a hound! ha! nectarines so early! Madam.
(*offering fruit*)

Man. Six are a guinea.

Lord Arthur. There! (*gives money*)

Augusta. Oh! Sir, by no means.

George. Miss, an apple—Fanny! (*offering*)

Lord Arthur. Sir, these are Angels, nor Eves, to be tempted by your paltry pippins. (*knocks them about*)

George. Sir, what d'ye mean? (*angry*)

Enter a Woman and Child.

Woman. Good gentlemen and ladies, I've a sick husband lying in prison.

George. For debt? what is it? (*apart*)

Woman. Above eighteen shillings.

George. (*loud*) Pray go—don't tease people; their distress is only the consequence of idleness. I'd never encourage beggars—there, go—(*gives money apart*) plagueing one.

Woman. Sir, it's a guinea!

George. Well, don't trouble one now. (*loud*) Get your husband out of prison, and comfort your child. (*apart; sings carelessly, and puts them off*).

Augusta. What's this?

Fanny. Bless you, governess, George is always doing these kind of things. He'd grudge himself a penny cheesecake, yet maintains and clothes half the poor round; he's king of a small island near his father's seat.

Lord Arthur. What a pitiful scoundrel am I. My guinea nectarines, and little penny-worth of pippins, with the benevolent heart of a god! Sir, if I dare beg the honour of your acquaintance—I haven't a card, but I'm over at—

George. Sir, I'll put down your address; (*takes out his pencil*) point's broke (*takes out pen-knife*) cutting it away—wastes—(*puts up both*) Oh, Sir, I'll remember.' p. 44.

The Gallant Moriscoes; or, Robbers of the Pyrenees. A Dramatic Performance. In Five Acts. 8vo. 1s. 6d. Allen and West. 1795.

A dramatic performance, which never rises above mediocrity, may, if perfectly inoffensive, escape censure, but can lay no claim to praise. The poetry, if for poetry it was intended, of this mongrel production, which belongs neither to the tragic nor the comic Muse, is so uniformly equal, that in the two first speeches the reader will find a specimen of the whole—

C. R. N. ARR. (XV.) Nov. 1795.

A 2

FER-

'FERDINAND. Much of the beauty and the pride of Spain,
Already grace Caunter's min'ral springs,
And court the health-diffusing gales which fan
The vales of Barèges and plains of Luz.

'ANT. 'Tis rumour'd, these salubrious baths, this season,
Will be, once more, with courtly visits honour'd.
None will forget the pomp and majesty
Of Marguerite, sister to the late King Francis,
Whose princely pen has well describ'd her journey:
Nor Abarea, Arragon's first Monarch,
Who here forgot the cares of royalty,' P. I.

As to the plot, it is so totally unnatural that it is needless to say any thing about it: but we are glad to have an opportunity of commending the moral tendency.

Windsor Castle; or, the Fair Maid of Kent, an Opera, as performed at the Theatre-Royal, Covent-Garden, in Honour of the Marriage of their Royal Highnesses the Prince and Princess of Wales. By the Author of Harford-Bridge, Netley Abbey, &c. 8vo. 1s. 6d. Longman. 1795.

A compliment to the nuptials of the prince and princess of Wales. For this purpose the author has chosen, for the subject of his piece, the marriage of Edward the black prince, with his cousin Jane, commonly called the fair maid of Kent.—The first act concludes with nothing less than the eastern compliment. 'May the prince and his bride live long, live for ever!'

The second act rises from princes to gods,—being a masque representing the wedding of Peleus and Thetis,—a very fine thing, we doubt not, in the representation, though dull enough to read: for among all the gods and goddesses, the Muses seem to have had no cards sent them upon the occasion. We are far distant from the days when these courtly masques employed the pen of a Ben Jonson.

MEDICAL and PHILOSOPHICAL.

A Copy of the Appendix and Notes, annexed to the Third Edition of Remarks on the Ophthalmy, Pterophthalmy, and Purulent Eye; By James Ware, Surgeon. 8vo. 1s. Dilly. 1795.

Mr. Ware's motives for separately publishing this Appendix to the third edition of his Remarks on the Diseases of the Eye, we apprehend to be that of enabling the purchasers of the former editions to complete the subject without repurchasing the whole; and if so, his plan is well worthy of imitation. Without the text, however, this publication, as might be expected, can convey little information that will be thoroughly understood. An Appendix of twelve pages indeed is exempt from this objection, as these contain

tain some pointed remarks on a peculiar species of ophthalmy, connected with debility of the habit. The symptoms are described in the following way—

‘ A greater or less degree of the ophthalmy sometimes precedes the other symptoms ; but more commonly a confusion in the appearance of objects is perceived by the patient, before there is any visible inflammation in the tunica conjunctiva ; and when this confusion has arisen to so great a degree as to induce the patient to apply for medical assistance, the pupil is found to have lost the power of dilating and contracting, and constantly to retain the size which, when in health, it usually has in a moderate degree of light. Shortly after this time a slight opacity becomes perceptible in this aperture ; but the opacity, considered alone, is insufficient to account for the cloudiness and confusion that embarrasses the patient’s sight ; and sometimes it is of so obscure a kind that it is difficult to determine whether it be in the crystalline, or cornea, or in that portion of the aqueous humour that occupies the space between these parts. In this period of the disorder, and, as has been observed above, occasionally sooner, a number of vessels in the tunica conjunctiva become enlarged. The access of light rarely gives pain to the eye ; although in general the patient appears to avoid it, his sight being least affected when the eye is in the shade, and when the object he looks at is well illuminated. In process of time, if the progress of the disorder be not checked, the colour of the iris becomes greenish, and an adhesion is formed between this tunic and the anterior portion of the capsule of the crystalline humour. In consequence of this, the round figure of the pupil is lost ; its edges become jagged and irregular ; and, at length, the capsule of the crystalline appears white, and the sight is totally and irrecoverably destroyed.

‘ Such is the description of a disorder, which, though not common, occurs too frequently to be a matter of indifference. Those who are far advanced in life seem more subject to it than others who are younger ; and notwithstanding I have seen it in persons, who, in other respects, have enjoyed perfect health, it happens more frequently in those who have experienced much anxiety and vexation.’ P. 4.

In the treatment of this particular affection of the eye, the internal exhibition of the hydrargyrus muriatus is found to be detrimental ; and though few cases of this sort are found to admit of a remedy, Mr. Ware recites one in which a cure was effected by fumigating the eyes, with the smoke produced by burning three parts of the herb eye-bright, with one of plantain.

Hints respecting the Chlorosis of Boarding-Schools. By the Author of Hints respecting the Distresses of the Poor. 8vo. 1s. Dilly. 1795.

Why the author of this publication should treat of the chlorosis

of *boarding-schools*, as if the disease assumed, in those seminaries, a form different from what is common in other situations, we are at a loss to conceive. His injunctions respecting exercise, diet, and a loose mode of cloathing as preventive remedies, though possessing no novelty, are, however, very unexceptionable. Perhaps, indeed, we should have remarked as a *great* novelty, when recommended as a practice in female boarding-schools, the *driving of hoops*, and *skipping the rope*, which the author conceives to be more suitable than many of the pastimes commonly allowed for girls. The same perhaps may be said of his proposing *cold meat*, as a suitable breakfast for a weakly child: but, however the delicacy of modern manners may recoil at the idea, we heartily coincide with the author in that respect.—The medical treatment he proposes is that universally in practice, though we think his proposal to employ an emetic to remove a disposition to nausea, which is the mere consequence of *debility*, is reprehensible.

Description of an Improved Air-Pump, and an Account of some Experiments made with it, by which its Superiority above all other Air-Pumps is demonstrated. By John Cuthbertson, Mathematical Instrument-maker. 8vo. 1s. 6d. Johnson. 1795.

As it is extremely well known to those engaged in the labours of experimental philosophy, that the air-pumps hitherto constructed are liable to a number of important objections, this attempt of Mr. Cuthbertson to improve them cannot but be received with a considerable degree of approbation.—After stating the objections to the air-pump as it has been usually constructed, the author proceeds to a minute description of his own, referring, in the course of it, to two engravings annexed to the publication; but as we can present no part of these to our readers, they must necessarily be satisfied with the hint of the nature of Mr. Cuthbertson's improvement conveyed in the 9th and 10th sections, where, speaking of the insufficiency of the valves at present in use, he says—

‘ After some reflection upon this subject, a very easy and practicable expedient occurred, by which, without using any kind of pliable valve, I might gain my point. It was to make a wire to slide in the inside of the shank of the piston, the end of which, when the piston was moved in a downward direction, should shut the hole that forms the communication with the inside of the receiver, and open it again when drawn upwards. This, to my great satisfaction, I found easy to execute, and in every particular to answer my utmost expectation.

‘ As the addition, which Mr. Smeaton had made to the common air-pump, was here also necessary, to prevent the exhausted air from returning into the barrels, or, in other words, to shut off the communication

communication between the inside of the barrels, and the external air; I contrived a wire to fall down upon the hole, when the air had escaped through it. This made the improvement complete, and renders the machine, what may, in a certain sense, be called an air-pump without either cocks or valves, and so contrived, that what is employed in their stead, has the advantages of both, without the inconveniences of either.' p. 6.

But a considerable part of the merit of this invention consists in the gages annexed to the machine, which are of a much more complete kind than any we have yet been made acquainted with.

NOVELS.

The Observant Pedestrian; or, Traits of the Heart: in a Solitary Tour from Carnarvon to London. By the Author of the Mystic Cottager. Two Vols. 12mo. 6s. Lane. 1795.

The humane and benevolent dispositions which are displayed in, and designed to be promoted by, these little volumes, disarm us of our critical severity. But we would admonish the writer to trust less, in future, to 'the inspirations of the heart,' and to attend more, if not to *elegance*, to propriety and correctness of composition. The orthography is in many places defective, and the rules of grammar but seldom attended to. The periods are too long, ill constructed, and defective in unity. The metaphors are mixed and confused, the style frequently affected, and the language, from a want of due regard to the arrangement of words, obscure. Some attention to philology is absolutely necessary to an author. We would, with friendly intention, advise the writer to consult Lowth's Introduction to the English Grammar, and Blair's Lectures on Rhetoric, whence many useful hints may be extracted. The incidents of this tour are, perhaps, in themselves too simple to be sufficiently interesting: in a work of fancy we are entitled to expect greater varieties and bolder flights:—neither are the sentiments, nor the language, appropriate to the incidents. The golden age is past: we must not look for 'angelic purity' in match-girls, heroic virtue in Savoyard musicians, nor sublime sentiments in wood-men and cottagers. Virtue and intellect are nearly connected:—principles must, in a great measure, be the result of reflection. It is a trite but a just observation, that the extremes of society, from the peculiar temptations which they afford, are the least favourable to virtue. The intermediate class, from having more leisure for the cultivation of the understanding and less scope for the indulgence of the passions, escape the dangers on either side. We must not, with Rousseau, from observing the disorders of imperfect civilization, conclude on returning to savage life. We would also hint, that a philanthropist ought not to suffer even his *loyalty* to make him the apologist of war: a

thousand bird's-nests replaced, and stray lambs assisted, would not compensate for having, on any pretence, stained the fair earth with a brother's blood.

Count St. Blancard, or the Prejudiced Judge. A Novel. By Mrs. Meek. 3 Vols. 12mo. 12s. Lane. 1795.

This novel, we are informed in the concluding page, is a translation from the French. The story turns upon the prejudices of high birth,—prejudices which, in France, no longer exist. These absurd distinctions have given rise to many a pathetic incident: for 'the voice of nature is too loud to be silenced by artificial precepts.' It were to be wished that the wildness of democracy had not afforded to the pen of the historian, as well as to that of the novelist, events equally true and affecting. So imperfect is the nature of man, that the best principles are liable to degenerate into fanaticism: and it would be vain to expect, from the event-judging multitude, sufficient discernment, discrimination, or candour, to separate the casual mixture of improper dispositions and sinister motives from the genuine principles of reason and justice. The Memoirs of the Count St. Blancard, as being a translation from the French, are entitled to some excuse for an error common to novelists—that beauty, grace, virtue, and talents, can belong only to personages of high rank, by right of hereditary tenure,—and that, however inferior may be the situation of the hero or heroine in the commencement of the work, they must at length infallibly be discovered to have been of noble lineage. These prejudices, it is to be feared, will wear out only with the feudal institutions which gave them birth.—The Count St. Blancard is, in other respects, an entertaining and well-connected story, and may agreeably beguile a leisure hour.

The House of Tynian. A Novel. By George Walker. Four Vols. 8vo. 12s. Boards. Lane. 1795.

The press daily teems with so many insipid publications of this nature, that we are happy in being able to give our testimony in favour of a work, which, if it does not belong to the highest class of novels, is yet removed at an equal distance from the common rank. The author displays some discrimination and knowledge of the human heart, in the delineation of character,—a humane and liberal manner of thinking in the occasional reflections,—and much ingenuity in disentangling the lovers from the delicate embarrassments in which he had involved them. His fair readers may perhaps charge him with *partiality* in attributing to them, as sexual qualities, a propensity to change and an instability of affection. Mutability belongs rather to human nature than to sex, of which the author has given, in his Lord Alfred Tynian, a glaring example. Sexual qualities probably originate more in education than

than in nature; circumstances generate peculiar tendencies; and those circumstances have hitherto, generally speaking, rendered the affections of women more pure, stable, and individual, than those of men.

We differ from this writer, in supposing that the subject of love must be 'the omnipotent guide' of novelists, and that 'without it, the page would remain unperused.' We have had some striking instances to the contrary. However universally interesting, at some periods of life, this sentiment may have proved, there is perhaps too much acknowledged illusion in it to render the sympathy generally permanent. From its imaginary nature, too, it suffers much in description. A fictitious history, by a writer of talents and observation, might afford much useful knowledge, by exhibiting the varieties of the human character in different situations and circumstances: while embellished by fancy, and enlivened by humour, it might be made a vehicle of great moral improvement. It is ill judged to weaken the minds, and mislead the imaginations of youth, by fostering excessive sensibility, or by painting scenes of perfection and felicity which can never be realised.

We select the following quotation, as a specimen of the author's style—

'For some days, she submitted to be a constant prisoner; but the fineness of the weather, and the beauty of the country, was a temptation no longer to be withstood; and, at the hazard of displeasure equal to that her walk in the park had occasioned, she slipped out softly by the dawn of day, and sauntered along a grove which led to a common.—Some trees, which were cut down afforded her a seat, from whence she contemplated the distant mountains, and the wildness around her. For some time she was delighted with the calls of various birds, not familiar to her ear, and which only haunt the wilds bordering the sea. At the most distant verge of the horizon this grand object was perceptible, but only by a tint of deeper shade than the sky, and could therefore only aid reflection, by the knowledge of its identity.

'Whilst Sabina listened with pleasure to the wind, and to the birds whose notes died away on its breezes, she heard, wafted from a distance, sounds more melodious than either; sounds which seemed to spring from the finger of enchantment, producing one of those harmonies reported to be the performance of aerial musicians.

'In vain did she look for the cause of the melody, which, as the wind abated, ceased to be heard.—It seemed to come from a small cluster of pines and evergreens, which a little paling divided from the rest of the common; but she was unable to distinguish what could produce it; and as the wind had wholly ceased, or changed to an opposite quarter, she heard it no longer; and rea-

dily believing it the work of her imagination, or perhaps some shepherd's pipe, which distance had softened, she returned home, with design again to visit the same place.

The day was passed as the preceding; but in the evening Mrs. Blandal paid a visit of compliment to a neighbour; and supposing that Sabina would be mortified by not being of the party, she was permitted to remain at home, the thing she most desired, and which gave her an opportunity not to be lost.—Her chip hat was put on in a minute, and to protect her from damp, she put on an additional handkerchief, and away she sprang, with something like the eagerness and sportive playfulness of her original nature.

But Sabina was now sedate.—This flush of spirits left her before she entered the grove, and contracting the solemnity which evening always inspires in the thinking mind, she walked slowly forwards, stopping now and then, as fancy fluttered in her ear, the notes she had heard in the morning. Unattending to the way, and in a strange place, she struck into a path, which, being shaded by spreading trees, was extremely pleasant, and more silent than the open country; a bank, which moss seemed to have raised in a ridge of considerable length, invited her to sit down, and thus the rustling of her footsteps ceasing, she was surrounded by total silence, and felt, with delight, its power of calming every passion to repose. Even grief lost its edge, and sublime ideas alone had place.—In those still moments, when only peace was near, the same melodious sounds, though nearer and more soft, broke in upon the silence, and raised in the mind of Sabina a degree of exstasy bordering upon enthusiasm.—Every reflection that can soften the soul, was raised by those enchanting sounds, which touched upon the nerves, and banished every rude remembrance. In wild strains, they seemed to call up the innocent solacements of primeval simplicity, to tune the soul to refined and heavenly sentiment, and catching the ardour, Sabina repeated, with the poet:

They tune their golden harps, to the great name
Of Love, immortal love, their darling theme:
Ten thousand echoes thro' the lightsome plains
Repeat the clear, the sweet melodious strains.
The fields rejoice, the fragrant groves around
Blossom afresh to their enchanting sound:
The heaven of heavens, from dazzling heights above,
Returns the name, and hails the power of love.'

Vol. iii. p. 153.

Some few inaccuracies have escaped the writer's pen: ingeniously is repeatedly spelled *ingeniously*,—words, however resembling in sound, of very different import.

Juvenile

Juvenile Anecdotes, founded on Facts. Collected for the Amusement of Children. By Priscilla Wakefield, Author of Mental Improvement, Leisure Hours, &c. 12mo. 1s. 6d. Allen and West. 1795.

The numerous publications (many of them by writers deservedly eminent for their talents in the higher walks of literature) for the entertainment and improvement of children, do credit to the sagacity and benevolence of the present age. The human mind begins to unfold itself at a very early period, and the images it then receives have a sensible and powerful effect on the future character. It has been thought, by some philosophers, that the moral character is fixed, or, more properly, has received its strong bent, by seven years of age: however this may be, every person, who has reflected on the subject, will allow the importance of early impressions.

It will, perhaps, be the best recommendation to the present little work, to extract the following judicious and sensible observations from the preface—

‘The love of truth seems inherent in the human mind, even at a very early period; however the fear of punishment, or the desire of obtaining a point, may cause a deviation from it in practice. The objection, that I have frequently heard children raise against the influence of moral tales on their own conduct, that they were not true, but merely fictions to entertain, induced me to believe, that real anecdotes of characters of their own ages, and dispositions, judiciously selected, so as to interest their lively imaginations, and at the same time place their virtues and faults, incident to their time of life, in a perspicuous point of view, would probably reach their hearts with peculiar force.’ p. iii.

Truth is, undoubtedly, not only the most unequivocal, but the basis of all virtues.

F A S T S E R M O N S.

(Continued from page 117.)

The Efficacy of Divine Aid, and the Vanity of confiding in Man. A Sermon preached on occasion of the late General Fast, March 25, 1795. By Benjamin Dawson, LL. D. Rector of Burgh, in Suffolk. 4to. 1s. Johnson. 1795.

The topic chosen by this preacher is, in general, well illustrated; but in some particulars we can by no means agree with him; we cannot attribute to any especial favour of providence the success of our former enterprises against Quebec and the Havannah,—nor to any particular mark of God’s indignation the ill success of admiral Byng in relieving Minorca, and of the grand expedition against Rochefort on the coast of France. A moralist treads on very dangerous ground, when he thus presumes to mark out events as the symptoms of God’s approbation and disapprobation of a nation,—
and

and particularly so when wars arise between two nations professing to be Christian, one or both of which must be carried away by passions which it is the great design of the Christian precepts to counteract. That we should trust in God rather than man, is a proper exhortation from the pulpit; and the arguments in favour of it are well urged: but the great point is to consider, what grounds a nation has for confidence in God in pursuit of a particular end, which may be diametrically opposite to his will. Christian nations are accustomed to appoint their fast days and their days of rejoicing: but if the one is appointed to implore and the other to celebrate the success of arms employed against Christians, or even Heathens, —on what precepts, given by Christ or his apostles, can such conduct be grounded? What confidence can we repose in God, unless our national cause rests on Christian principles?

If we are not inclined therefore to attribute so much to the divine favour, as peculiarly shewn to our nation, as the preacher, we cannot but think that he has pointed out many instances in which it appears to be scarcely worthy of so many especial acts of kindness. After asking what signs have been given of general repentance and national reform, he puts some questions, which on such a solemn occasion require serious reflection.

‘We appear (says he) to have abused the goodness of God, and turned his grace into wantonness. Are not those who fattened on the spoils of their country in the last war, as well as those who have been made rich and great in an interval of nine years’ peace, consuming their wealth as much as ever on their lusts, in vain pomp and pageantry, in the most infamous gallantries, or in seeking by corrupt practices to advance themselves into power and publick confidence? Do they use the influence which they attain in the state invariably to the common good? Is it not too often employed —indeed, can we expect that publick influence, so basely purchased, will be otherwise employed, than to the purposes of ambition, the aggrandisement of themselves and their families, and in order thereto, in abetting any measures however adverse to the genuine principles of the constitution, or dangerous to the liberties of the people; instead of guarding their liberties, and standing up in defence of the constitution, to rescue it (for that must be its defence, its only security) from the encroachments it has suffered, confessedly on all hands, through corrupt influence?’

‘Now, what matters all our professions sounded so loudly and forwarded so suddenly through the nation of—loyalty to the king, and attachment to the constitution, if virtue bears not her attestation to the truth of them, and marks not their worth? The cry is still loud. But what doth it witness, if it issue not from the mouths of a people who are loyal to the King of Kings, and attached to the divine law? Or what assurance doth it afford of that security and stability

stability it would hold forth, if it be the cry of a people estranged from their God—"a sinful nation, a people laden with iniquity—a seed of evil doers—children that are corrupters and corrupted—from the sole of the foot even to the head unsound?" The best security to the king, and stability to the constitution is the piety, and virtue of the community, and more especially of those members of it who are the more immediate guardians of the realm. Can the king sit securely on the throne, if he is beset with evil counsellors, if "they who lead his people cause them to err," if they seek his favour and their own fame more than to honour him in the eyes of his people, if "the ancients of his people, and the princes thereof eat up the vineyard, and the spoil of the poor is in their houses?" P. 17.

From the following extract, which we cannot refrain from transcribing, our author, though evidently a pious divine, does not appear to have been enlisted among the alarmists, who two years ago occasioned so many vain terrors in the nation.

'Nor think, my brethren, that I wander from my subject to indulge in gloomy declamation on public danger—to resound within these walls those alarms of danger to the king and constitution which, though happily unfounded, yet unhappily excited, have left so much dissatisfaction among his majesty's subjects, as well as much mutual suspicion and want of confidence between governors and the governed, and cause you again to fear, where no fear was.

'This indeed would be not only to deviate from, but to abuse my subject and my audience too. But this is as far from my wish, as it is wide of any good purpose it could answer. I want not your fears. They have been too much abused under false, base and wicked alarms. And it would be unnecessary—it would be cruel to add to those fears, which may be more justly founded, of that danger to the state, which rests for our belief on the highest authority, and held forth to the publick under an *Act* the most awful that could have been offered to the contemplation of free subjects.

'But, while I disclaim a wish to alarm, I may worthily and in full consistence with my subject claim your serious attention to, your sober consideration of what I have mentioned of danger to our country—a danger founded not in uncertain rumour or any crooked politicks—danger which wants not the verdict of a jury to ascertain it, or which is not prominent enough without a parliamentary inquisition to search out and expose. The danger I speak of is that which arises to the nation from national sin. Nor is the danger mentioned but for the cause of it—not that you may dwell with a turbulent fear on our disastrous situation, but that you may join with me in lamenting, as we are called upon to do, this sure and sad cause of it.

‘ In short, my brethren, my wish is to impress you with a deep sense of the manifold, aggravated, crying sins of the nation, and under that sense, to exhort you humbly to sue to Almighty God for his mercy to pardon them, and his grace to give us sincere repentance—to testify to you, that national repentance will alone avail to the salvation of the nation—to warn you against looking for help and deliverance from trouble, to any human aid, but to God alone—to convince you that “vain is the help of man” and all mortal aid; and that, seeing we have found it vain hitherto, our boast of superior strength, formidable preparations, and powerful alliances against the enemy, is vain also, and not only vain, but sinful.’ p. 19.

If the preacher has deviated a little into the party politics of the day, the good sense and real piety which pervades the whole of the discourse may plead in his excuse. He sees, in a stronger light than most of his brethren, the evils attendant on that spirit which delights to rest on the wickedness and impiety of a foreign enemy; and he thinks that his audience may be better employed in the examination of things at home. At any rate, all must agree with him, that, with a load of national sins on our own backs, we cannot with justice form any very sanguine expectations of divine favour.

A Sermon, preached in the Parish Church of Henley-upon-Thames, on Wednesday, February 25, 1795, being the Day appointed by Proclamation, for a General Fast. By the Rev. Edward Barry, M. D. 4to. 1s. Parsons. 1795.

The sermon is prefaced by a long prayer, in which the deity is called upon to save the ministers of the Christian church, from *pride, avarice, and dissimulation*; and these are the only words printed in Italics. For what reason they are thus pointed out to our notice, we leave the reader to conjecture, or the author in a future publication to determine.

The sermon is desultory:—some slight remarks are made on fasting; and the preacher very prudently forbears to urge on his readers the propriety and advantages, in visitations like the present, of a moderate denial of food. We were struck with one remark, which we shall extract for the sake of those of our readers, who, either in the churches or the theatres, merit the animadversion of the preacher—

‘ And here, I cannot but remark, and surely, when the reverence due to God is concerned, it will not be censured as indecorous, if at this time I observe, with how much greater animation, with how much more zeal, some men will display a passion for the dignity of their rulers, who are comparatively lukewarm and indifferent for the honour due unto the name of the most mighty God! With grief and indignation do I say, that even a very song dedicated to the praise of him who wears an earthly crown, will catch the quick enthusiasm of their best devotion! Nay, what is more, and in defi-
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ance both of law and decency, insult and violence have been publicly exercised against such as would not pay equal idolatry at the shrine of fellow man!

‘What! Can we be immediate in our up-risings, and feel every pulse of the soul vibrating, to join in tuneful adoration to one, who must return to his original dust, and yet remain impiously seated in the very temple of the great Jehovah, while a hymn is singing to the praise of his immortal and ever glorious name? !!!’ P. 19.

A Sermon, preached before the Honourable Society of Lincoln's Inn, on Wednesday, Feb. 25, 1795; being the Day appointed by His Majesty's Proclamation for a General Fast. By William Jackson, B. D. Student of Christ Church, Oxford, and Preacher to the Society. 4to. 1s. 6d. Rivingtons. 1795.

This preacher chose a good topic for the day; and it is to be lamented, for the sake of his audience, that he should have been diverted from the many excellent reflections which it might have occasioned. He sets out with observing,—that all the dispensations of Providence, whether they regard the lives of individuals or the fate of nations, are intended as manifestations of God's glory, and are so ‘ordered and adjusted, as that they may produce upon the whole, the evidence of the infinite power, the infinite wisdom and goodness, which directs them.’ From this beginning we expected something better than invectives (though the writer will hardly allow the term) against our enemies,—and much less that a Christian minister, on a day of humiliation, should talk of the sword being wisely and justly uplifted in its full force. The temper and style of the preacher may be seen in the following extract—

‘The more recent events then of that contest into which this nation has been forced for its own security, and its own protection, have been those in which the enemy has found the cause of triumph. From success he has argued proudly also, that the cause in which he is engaged must itself be virtuous; that as such it must assuredly prevail against all opposition which can be given to it. But if the beginnings and course of the evil spreading now its desolation so widely, are still however not to be forgotten, they with whom we contend, gave birth to the foul mischief by guiltiness altogether their own, and by iniquity almost unexampled. What was conceived in extreme licentiousness and profligacy of mind, broke out soon indeed, as in natural course it might be expected to do, into oppression and tyranny: for the nature of things is not changed, how craftily soever new names, and new appellations, be used for the disguise of them. They who had cast off from themselves all piety, and all due sense of religion, soon became in the same unbridled spirit of evil passion, the open and wanton aggressors of the nations around them. With the anarchy and confusion which had dissolv-

ed all the bonds of civil society amongst themselves, and with the unheard of ferocity of oppression, which left no place for the charities of life, or even for the secure interchange of the ordinary offices of humanity; the frantic malignity also against other communities rose to it's utmost height. No country, where the order of civil polity, or the blessings of a well regulated government prevailed, was left unattacked by arms, or uninjured by menaces. And the chastisement threatened to this land, was nothing less, than that we should be made like unto them who had amongst themselves no civil polity competent to the right ends of government—no administration of justice to protect the injured—no habits of mutual faith and confidence to invigorate industry, or to sustain the common intercourse of life. Nay the evil meditated had in the circumstances of it, what was more dreadful even, and more intolerable—that the people of this nation should be brought to consent with, or if not, should be vanquished by them who had no trust in a Redeemer, through whose name and merits intercession might be made at the throne of grace—who served not even a God with worship and holy reverence, before whose altar the vow might be performed in the day of trouble.

‘We mean not in this statement either general invective, or intemperate obloquy. But there are occasions nevertheless, where it may be the duty both of reasonableness and truth to represent circumstances in their true colours. The evil threatened to this country was surely then, in the early menaces of it at least, such as has been now described. It ought to be remembered also, of what extent the evil was, and against what designs, and what menaces, the sword of this land was justly and wisely uplifted in it's full force.’ p. 6.

The remaining part of the discourse is not calculated to strike the audience with much compunction for its own sins, or those of the nation; and the reflections and exhortations are in general trite and desultory.

The Cause of our National Judgements and their Remedy. A Sermon preached in the Parish Church of Christ-Church, Spital Fields, on Sunday, Feb. 22d. 1795, preparatory to the late General Fast. By John Davies, A. M. Fellow of Trinity College Cambridge, &c. 8vo. 1s. 6d. Rivingtons. 1795.

Our national calamities are said to be the effects of national sin; and this consists, 1st. ‘in that general propensity to overlook the hand of God in every thing which happens to us in our national character; 2dly, in a spirit of ingratitude and forgetfulness of mercies received at the hand of God; and 3dly, in a spirit of national pride which may probably tend very much to intercept the light of God's countenance, and to bring down his judgments upon us.’ The remedies

remedies proposed to correct the baseness of our disposition, are, 1st, to imbibe a spirit of humility and self-abasement; 2dly, to examine each man for himself, how far he contributes to the stock of national guilt; 3dly, to encourage an earnest spirit of prayer to God; and 4thly, to flee to the atoning blood of Christ for the pardon of those sins, of which we are severally guilty. As there is nothing particularly shining in this discourse, either for elegance of language, style, pathos, or dignity of sentiment,—the preacher would have been justified in contenting himself with the effect which it may perhaps have produced in the pulpit, and which it certainly will not in the closet.

A Sermon for the Fast appointed on February, 25, 1795, to which is annexed an Address to the Dissenters, by the Rev. John Johnson, M. A. Rector of Great Parndon in Essex, and Vicar of North Mims in Herts. 4to. 1s. Rivingtons. 1795.

What good end it could possibly answer to tack an address to the dissenters to a sermon preached on a day of national humiliation, we do not see; but we are certain that the author's mode of writing is not calculated to remove the animosities, which are too deeply rooted in the minds of the religious parties in these kingdoms. The motto is very ill chosen from Virgil—

‘Sæpe coorta est
Seditio, sævitque animis ignobile vulgus.’

And the fears of the writer, that the repeal of the Test Act would be the destruction of Christianity, are a manifest proof that he is very easily alarmed, and has paid very little attention to the rise and progress of Christianity in this and other kingdoms. The passage is so remarkable that we extract it only for its pre-eminence in absurdity. ‘Though I am Tory enough to think that the repeal of the Test Act would toll the passing-bell of Christianity in this country, yet I shall not attempt the vain task of reconciling you to restrictions, which you have never endured with silent resignation. I shall only observe, that loyalty is the best plea for unqualified toleration, and that when it is proved, that a presbyterian in religion and a republican in politics are characters totally distinct, the necessity of religious tests will lose its best grounds of support.’

We wish this Tory-writer to inquire a little into the meaning of the word presbyterian; for he is to learn, that there are scarcely any remains of the presbyterian sect in this kingdom; and if he includes all dissenters from the church of England under this term, the insinuation is perfectly ridiculous: for Jews, Papists, and Moravians, were never remarkable for their attachment to republican principles.

The sermon itself is below mediocrity,—and, instead of attempting to affect the heart by representing sin in its true colours, is a dry es-

say

say on the fancied impropriety of the great bulk of the people paying any attention to political matters, or investigating the characters and conduct of their governors.

The Watchman's Report and Advice. A Sermon preached February 25, 1795, the Day appointed for a General Fast, in Old Gravel Lane, St. George in the East. By N. Hill. 8vo. 1s. Johnson, 1795.

The plan of this discourse is good; but in the execution it fails. From the question in Isaiah—'Watchman, what of the night?' the preacher places the ministers of religion in the character of watchmen, and under that character gives his report of the state of the nation, and advice in his opinion adapted to it. In the report, a very melancholy account is given of our situation from the ill success of the war,—the capture of our merchantmen,—the accumulation of taxes,—the high price of provisions,—the prevailing want of principle in all orders of men,—and the lamentable omission of some of the first and most obvious duties, such as those of prayer,—reading the Bible,—preparing for the sabbath,—family worship, and private meditation. To this sad catalogue is added an enumeration of the vices with which the country is over-run,—pride,—earthly-mindedness,—sensuality and debauchery,—dissipation, and a prevailing love of pleasure. The advice of course is, to return to a better sense of duty; and the words of Isaiah,—'Return, come,' are continually played upon. Neither the report nor advice drawn is up in a manner calculated to make a very lasting impression; and if the audience did not feel some of that *ennui* in hearing, which we did in reading through fifty-two pages, we heartily congratulate the preacher on his elocution and delivery.

Antient and Modern Republicanism compared. A Fast Sermon, by the Rev. J. Morton of Trinity College, Cambridge, and Chaplain in ordinary to His Royal Highness the Prince of Wales. 8vo. 1s. Dilly. 1795.

A discourse unworthy of the pulpit, and which, in a debating society, would have been received with immoderate applauses or execrations, according to the political opinions embraced by the hearers. Sneering in the pulpit will not reform the enlightened,—or the modern philosophers,—or the present avowed regenerators of mankind,—or the modern champions of liberty, equality, and division of property,—or any of the men whom the preacher aims at by these and similar titles. The present war is compared to that waged by the Israelites against the sons of Benjamin: the French are described as involved in similar guilt with that of the almost extirpated tribe; and hopes are held out that, as, after several unfortunate attacks, the Israelites were successful, we may flatter ourselves with a similar issue to our attempts against the French.—

Ministers

Ministers of the gospel ! reflect a little on him who is emphatically called the Prince of Peace !

A Sermon, preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, on Wednesday, February 25, 1795. Being the Day appointed by his Majesty's Proclamation for a General Fast. By Henry Reginald, Lord Bishop of Bristol. 4to. 1s. Robson. 1795.

Repentance very properly insisted upon,—the constitution praised, —and the people exhorted to preserve the latter as a talent committed to their charge, whose superior value will, in case of neglect, render them the more culpable.

A Sermon, preached before the Honourable House of Commons, at the Church of St. Margaret's Westminster, on Wednesday February 25th, 1795, being the Day appointed by his Majesty's Royal Proclamation, to be observed as a Day of solemn Fasting and Humiliation. By the Rev. Samuel Goodenough, LL.D. F.R.S. Rector of Broughton Pogges, Oxfordshire. 4to. 1s. Rivingtons. 1795.

The house of commons has thanked the author for his discourse, and unanimously ordered it to be printed.—What effect the discourse had on the honourable house in the delivery, we cannot pretend to say : but whatever that might be, it failed completely in the perusal ; for if it had not been for the applause bestowed on it by the house of commons, we may safely venture to predict that it would have gone, with many of its brethren, *in vicum vendentem thus et odores*. The drift of the discourse is to prove that the casual successes of the wicked are not instances of the favour of heaven,—that God superintends the world, permits the wicked to be instruments of his wrath on sinful men, and protects the good by his all-ruling providence. This is shewn from ancient times, and ‘ certainly, if not equally manifest, (according to the words of our author) is the present working of his almighty power.’ We should have thought that the preacher might have derived a better lesson from the answer of our Saviour to his disciples, on the conduct of the Samaritans, who would not receive him:—Luke ix. 54, 55, 56. “ If cruelty to himself was not to be punished, on what ground is it to be expected that, in the inferior concerns of life, destruction should operate against the scorner, with immediate energy, and cut him off ? ” The obvious instruction from this answer is,—if Christ would not permit his disciples to avenge an insult on himself, and rebuked them for their mistaken notions of themselves and his kingdom, no man or set of men living can be vindicated in presuming to punish or ill-treat the wickedest of men for their present rejection of Christ. Of course nothing that has been said by the confederate powers in vindication of the war against the French, on the score of irreligion, can be justified upon Christian principles.

C. R. N. ARR. (XV.) Nov. 1795.

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Childish

Childish in the extreme is the remark on the alteration of the calendar by the French. "They are all sunk in terrors, poverty, and distraction: no more sense of holy joy at the return of the accustomed times and choice seasons of communing with God; they are all confounded in that strange numeration of days, which is so new and alarming to the whole church of Christ, contrived, doubtless, that the hallowed seventh day, enforced by all legislators, and observed by all good men, (worshippers of the true God), from the creation of the world until now, might be obliterated, lest haply there might remain any thing that is called God or worship in their land." This is a strange age for alarms! Has the preacher forgotten that the Christian religion was professed by numbers in a vast empire above ten times as large as the French republic, for nearly three hundred years before the seventh day was set apart by the state for public worship? Is he to be told that the edict of Constantine was but partially obeyed, and that in our country the rest of the seventh day was not universally established till nearly the end of the twelfth century? Christians in former times could observe the seventh day without regarding the festivals of their pagan neighbours, and there is no law in France to prohibit them from doing the same in that country.

But we will not presume to criticise farther a discourse already criticised on, and applauded by the house of commons; yet we may be permitted to express our wishes, that, in the votes of the house, some intimation might be given of the grounds of its approbation.

A Sermon preached at the Parish Church of Fillongley, in the County of Warwick, on Wednesday the 25th of February, 1795, the Day appointed by Royal Proclamation for Public Fasting and Humiliation before Almighty God. By James Illingworth, D.D. Vicar. "God save the King," 1 Sam. x. 24. 8vo. 1s. Robinsons. 1795.

In an address 'to the candid reader,' we are told that the preacher 'has mixed some spiritual seed with the political and moral sentiments of his subject, which he hopes your candour will readily excuse.' We will not deny that, on the surface of the troubled waters, there are some spiritual seeds: but

'Apparent rari nantes in gurgite vasto.'

A single extract on the question, who was the aggressor in the present war? will shew the reader what he has to expect from this discourse. 'Upon this part of the subject private judgement can have no weight to determine any thing respecting the past or present state of the war, which side was originally right or wrong, when that question was legally determined and settled by the only proper judge under God, the great legislative power of the nation. The conclusion, therefore, is more than all private opinions or sentiments have

any right or power of evidence to oppose, viz. that the war on the part of this nation is a just and necessary war. Great Britain then was not the aggressor but the sufferer.'

In this just and necessary war two things are said to be 'highly in our favour. 1st. That our national church is founded and established upon the true and unchangeable principles of the gospel. 2d. Great Britain has to contend with an enemy whose avowed principles are in direct rebellion against God, and in the highest degree destructive of peace on earth, and of the happiness of civil society.' However much these things may be in our favour, we recommend to our preacher to read over again his title-page, in which we are told that the day on which he preached was appointed by royal proclamation for a public fast and humiliation. In this discourse we see nothing like obedience to the salutary advice of the proclamation,—no tendency to promote humiliation. The congregation is told that it is assembled 'according to the very pious command of our most gracious sovereign the king, with the truly religious advice of his council, to humble ourselves before Almighty God,' &c.—but, lost in a maze of politics, the preacher loses sight entirely of the piety of the sovereign and the religious advice of the council.

A Pious Exhortation to the Inhabitants of Great Britain, with reference to the approaching Fast. By the Rev. Thomas Robinson, M. A. Vicar of St. Mary's, Leicester. 12mo. 3d. Dilly. 1795.

The propriety of a public fast is justified by instances taken from the scriptures. Our present situation, from the alarming state of affairs abroad and the corruption of manners at home, requires it.—Fasting, prayer, and meditation are recommended.—The piety of the writer is throughout evident; many of his exhortations deserve the strictest attention.—Serious people cannot fail of being pleased with the general tenor of this pamphlet; and we were sorry only that the writer should have any where alluded to party politics, (which are particularly violent we believe near his residence) so as to deter persons of the opposite side to himself from taking the benefit of his good advice. We are not without hopes, that, if the necessity of the times should require another public fast, we may peruse another exhortation from the same pen free from this blemish, and that it will then produce those effects in an eminent degree, which must be highly pleasing to the author, and to all true lovers of their country.

(To be concluded in our next.)

R E L I G I O U S.

The System of Nature; or, the Laws of the Moral and Physical World. Translated from the French of M. Mirabaud, one of the Forty Members of, and Perpetual Secretary to, the French Academy. By William Hodgson. Vol. I. 8vo. 5s. Boards. Crosby. 1795.

French Atheism, which Voltaire wrote to confute, and Mr. Hodgson is wretchedly translating!

Religious Politics; or, the present Times foretold, by the Prophet Micah; being a Plain Solution of that Prophecy, by W. D. 8vo. 1s. 6d. Eaton. 1795.

Of religious politics we have had more than enough. This is the production of some demagogue, who has gone through the prophet Micah, verse by verse, and chapter by chapter,—accompanying it with a paraphrastical interpretation,—but without the smallest tincture of learning, or even any ingenious extravagance to break the dullness of so heavy a performance.

M I S C E L L A N E O U S.

An Historical and Topographical Account of Leominster, and it's Vicinity; with an Appendix. By John Price. 8vo. 5s. Boards. Longman. 1795.

This account of Leominster is as well executed as need be, and may prove highly gratifying to those who have any connection with the place or its inhabitants, though, like many other topographical performances, it is extremely uninteresting to the public at large. The absurd practice of transcribing the doggrel of the tombstones, Mr. Price has not thought himself at liberty to forego, since he writes for those to whom such records may be of importance. His 'sketches towards an history of the town and its vicinity,' however, contain some matter for which the curious antiquary will have no disrelish. The work is ornamented with seven plates neatly executed in aquatinta.

A New Introduction to Reading: or, a Collection of Essays, Tales, Poems, Maxims, &c. Compiled by the Publisher. 8vo. 1s. 6d. Sael. 1795.

Every endeavour towards promoting the improvement of youth is laudable. A miscellaneous selection, from the works of different authors, is attended with obvious advantages. The present is given as a sequel to the compiler's 'Introduction to Reading,' or as a companion to 'the Speaker,' and is calculated for the higher classes of an English school.

The beautiful story of La Roche, from the Mirror, is introduced, with a variety of other pieces, both in prose and verse, moral and entertaining,—concluding with a chronological table of remarkable events.

Mental Improvement: or the Beauties and Wonders of Nature and Art, conveyed in a Series of Instructive Conversations. By Priscilla Wakefield, Author of Leisure Hours. 2 Vols. 24mo. 3s. Darton. 1795.

These little volumes may be recommended to such parents as are desirous that their children should early learn to exercise the
faculty

faculty of thinking. They direct the young mind, in a very pleasing manner, to a variety of useful and curious subjects: and the manner of dialogue has been very judiciously adopted. The subjects are the arts, manufactures, and pursuits most common in this and other countries: and although the work is professedly intended for young persons, we are persuaded there are many grown ones, who, by a perusal of it, would discover in themselves a degree of ignorance they little suspected. There is a sort of general knowledge of arts and manufactures which every person ought to possess, who would take a share in common conversation, without betraying gross ignorance; and this knowledge these volumes seem well calculated to supply. The authorefs probably took the hint from the very instructive lessons of 'Evenings at Home.' We may hint, however, to the authorefs, that the Linnæan definitions may be dispensed with, as they imply a proficiency in his system, which young people cannot be supposed to have attained; and we would submit to her, whether the account of the poison-tree is not wholly fabulous.

A Second Address to the Right Reverend the Prelates of England and Wales, on the Subject of the Slave Trade. 12mo. 6d. Johnson. 1795.

This second Address, besides the slave-trade, touches upon the war, and exhorts the bench to use their influence against it, upon Christian principles. With what effect it may be attended, we presume not to guess: but it has the merit of being short, energetic, and respectful; and the good intentions of the author entitle him to much praise.

CORRESPONDENCE.

TO THE CONDUCTOR OF THE CRITICAL REVIEW.

"Sir,

Trin. Coll. Camb. Nov. 11. 1795.

"In requesting you to insert the substance of the following observations in your next Review I do but avail myself of the proposal, which you very equitably made in your Review of last month, to dedicate a page or two to Mr. Wood's defence: and therefore no apology can be necessary on my part for making the request. They relate only, it must be observed, to the most material of those *particular* criticisms, by which Mr. Wood's Reviewer professes to shew, that he is unacquainted with the principles of good reasoning: and therefore must not be understood to comprize every objection, that I think may with good reason be made to the character, which he has given of this very useful Treatise of Algebra. He has, in effect, without restriction or qualification, passed also many *general* censures upon the work, that, in my opinion, do but little credit either to his judgment or liberality. But these will need no confutation, should his particular animadversions appear to be destitute of all force.

"1. The first of these relates to an observation made by Mr. Wood upon the subject of Annuities.

"Having determined the present value of an annuity to continue for (n) years, at simple interest; and shewn, that when (n) is infinite the expression

pression also becomes infinite, Mr. Wood judiciously remarks, that the absurdity of this conclusion shews the necessity of estimating the value of an annuity upon different principles: and therefore he proceeds to estimate it at compound interest.

"Upon this occasion the Reviewer confounding the *principle*, upon which the calculation is founded, with the *conclusion* that results from it, expresses his surprise at not meeting with "an immediate rectification of the supposed error in the *expression*;" and having therefore found fault with Mr. Wood as well for his coolness as for his precipitation, he goes on, with much exultation, to shew (what Mr. Wood had before shewn much more clearly,) that the *expression* is in fact right.

"Such a specimen of criticism needs no comment.

"He next ridicules the idea of ascertaining the value of a fraction, when it's numerator and denominator vanish. To what he has said upon this subject, I shall only object, that it is founded upon a thorough *misconception* of the problem itself, and is therefore wholly *impertinent*. Had he consulted sir I. Newton's first section (Philosoph. Natural. Princ. Mathem.) he might have learnt to discriminate between the doctrine of ultimate ratios, and the dura hypothesis (as that philosopher himself calls it) of infinites: and had he (to use his own language) "understood the meaning of the term *evanescent*, he would have also known, that a ratio may have a finite and determinate magnitude, *when* its terms *vanish*, altho' it is in truth, most absurd to talk of it at all, *after* it's terms have ceased to exist.

"3. He takes umbrage also at the expression of *the sum of an infinite series*. Now, however exceptionable this language may be, every mathematician knows, that it has been so universally adopted by all writers upon the subject, that Mr. Wood could hardly have used any other without affectation. To remove however all difficulty that might arise to the learner, from it's paradoxical appearance, he has taken the earliest opportunity of explaining it's true meaning, which is simply that of a *Limit*. Vid. art. 224.

"The Reviewer further objects, that the problems, proposed by Mr. Wood in this section on the summation of series, may in general be performed in a *neater* manner, and suggests (what he calls) a *clearer* method of summing the 5th series. To render the operation *neater*, he swells it out from four lines to ten; and to make it *clearer*, for the notation (+ &c.) he adopts the less perplexing one of (+ . . .). But however ingenious these amendments may be, it must be observed, that he has totally lost sight of the *problem proposed* to be resolved; and that his resolution, though applicable to the case in question, is nevertheless useless without a concession, that he refuses with disdain, viz. that $N + 1$, and N are ultimately equal.

"4. Mr. Wood says, that by considering, what multiple &c. one quantity is of another, we acquire the idea of that relation which is called ratio: and from hence he draws this corollary, that, when one antecedent is the same multiple &c. of it's consequent, that another is of it's consequent, the ratios must be equal.

"How this can be inferred from Mr. Wood's language, the Reviewer is unable to see. But let it be remembered, that he is also unable to see any other relation between 4 and 6, than that the former is contained in the latter once with a *remainder*!

"5. Lastly he objects to it's being "taken for granted" that every equation has a root; and contemptuously ridicules Mr. Wood for exacting so important a concession in an abstract mathematical subject.

"To this we shall content ourselves with replying, that the proposition has been gratuitously assumed, not by Mr. Wood only, but (I believe we may say with truth) by *every* mathematician, that has preceded him. Those, who are jealous of the honour of algebraical science, will perhaps think Mr. Wood less commendable for his candour than for his discretion upon this occasion: but no candid critic will condemn him for having declined a task,

task, that neither sir I. Newton, Euler nor Waring, has been able to execute at least to the understanding and satisfaction of others.

"I am, sir,

"respectfully

"your obedient servant

"D. M. PEACOCK."

Mr. Peacock in his first letter kindly gave instructions to a Reviewer, of which we shall say nothing farther, than that we pass over the defects of style, and ascribe the vehemence of his language to the zeal of friendship and the effervescence of youth. On his animadversions we shall be very concise,—begging leave only to assure him, that the limits assigned to the article which has excited his displeasure, were the reason that a considerable part of our manuscript, containing a variety of particulars in confirmation of our opinion, was committed to the flames.

1. Mr. Wood proposes a question to be decided upon the principles of simple interest, which he resolves in a manner, according to his opinion, involving an absurdity. He proceeds therefore to estimate it at compound interest: that is, in plain language, he goes to another question. We took his question according to his own statement, and shewed that the solution did not contain an absurdity. The simple question then is, whether Mr. Wood did or did not resolve his question upon the principles of simple interest. The answer is easy from an inspection of the book. Mr. Peacock confesses that Mr. Wood proceeded "to estimate it at compound interest; and he has left us to discover what he means, when he says, "(what Mr. Wood had before shewn much more clearly) that the expression is in fact right." Does Mr. Peacock pretend to say that Mr. Wood asserted the solution to be right on the principles of simple interest, or not?

2. If Mr. Peacock had read our Review attentively, he must have seen what we were ridiculing,—the puzzling of freshmen with nonsensical language. As an instance of it, we gave the fraction in question, which is said to be equal in one case to $2a$. We said, that it was always equal to $x+a$; and we now say, that it is never equal to, but always greater than, $2a$. This assertion may perhaps lead Mr. Peacock to speculations to which he seems to have been hitherto unaccustomed: for, if we mistake not, Mr. Peacock thinks that he can give us a value to this fraction, not only when x is equal to a , but also when x is less than a ; and perhaps the investigation of these values may lead him to distinguish between algebraical and geometrical quantities. In the mean time we shall assure him, that, when the student has made himself acquainted with this part of algebra, and is qualified, according to the usual mode of studying in the university, to enter upon the Principia, we shall think it time enough to inquire in o the meaning of the first section, and the doctrine of ultimate ratios, introduced by Newton for the solution of difficulties in the higher geometry. We are not totally unacquainted with the meaning of the term *evanescent*; but the learners of this elementary work,—the freshmen, of whom we were speaking in our remarks on this fraction,—can hardly be supposed to have the knowledge of Mr. Peacock on this subject. The freshman reads Art. 372, "to find the value of a fraction whose numerator and denominator vanish." What is the meaning, says he to himself, of this word, *vanish*? Perhaps he thinks of ghosts and hobgoblins; for as yet he knows nothing of ultimate ratios: but to clear up the difficulty, he consults the author's language in another place, and in Art. 309 he finds the expression, "When any coefficient vanishes;" and an instance is given where the term having this property is written down ± 0 . He now understands that, by a term vanishing, it is equal to 0, and the sense of Mr. Wood, according to his own language, is in Art. 372, to find the value of a fraction whose numerator is 0, and denominator 0. As Mr. Peacock how-

ever,

ever confesses that it is most absurd to talk of such a fraction, we recommend to him to settle this matter with his friend, and not to be afraid of the dura hypothesis of the last century, in which, after the progress made in philosophy by sir I. Newton and his disciples, it would be ridiculous to find at present any difficulty.

3. Our objection to the expression, "*sum of an infinite series*," would not in itself have been of very great consequence; but Mr. Peacock has forgotten, in his animadversions upon it, the drift of our remarks. We have shewn that Mr. Wood, from the use of this improper language, fell into the error of making a quantity infinite and not infinite, which he would have avoided by the summation of a finite series, instead of confusing himself with the sum of what cannot be summed. Upon this material part of our Review Mr. Peacock says nothing, but is content with misrepresenting us, and joking on the number of lines we have used on a problem. On our notation, he says, "for (+ &c.) he adopts the less perplexing one of (+)." Now the fact is, that, instead of (+ &c.) the notation of Mr. Wood, we have always given + A , representing the last term of the series. The + shewed that there were some terms omitted, and the last term was constantly given. How Mr. Peacock can reconcile his conduct on this occasion to the principles he has laid down for a Reviewer, we will leave him to determine. On the swelling out, of which he complains, we shall not trouble him or our readers: if we have been prolix, we have not been obscure: the point was not to put a demonstration in the shortest form possible, but to explain our ideas in the easiest manner. We still "deny with disdain that $n+1$ and n are ultimately equal." for Newton tells us, that, when quantities are ultimately equal, they approach nearer to each other than by any given difference; and $n+1$ and n have always a given difference, namely unity; and therefore they cannot be ultimately equal. Whether we have lost sight of the problem or not, by resolving it in all cases in which it can be resolved, and ascertaining the sum of any number of terms which shall be assigned, we leave to him to determine, —being content that our resolution is allowed by him to be applicable to the case in question: for our resolution gives the sum in all cases whatever.

4. We challenge Mr. Peacock to shew, in what manner Mr. Wood's corollary depends on his proposition: we challenge him to shew any deduction consonant with the principles of mathematics. When Mr. Peacock has done this, we will take notice of the remaining part of his remark.

5. We have nowhere objected "to its being taken for granted that every equation has a root," as Mr. Peacock expresses: but we objected to a learner in abstract mathematical subjects taking any thing for granted. Our admiration at the excessive absurdity of Mr. Wood's remark was not founded upon the former but the latter part of the paragraph quoted in page 59—"The learner must at present take for granted that an equation may be made up of as many simple factors as it has dimensions." He may certainly, if he pleases; but, if he does, he takes a thing for granted, which no one hitherto has proved: and we should be much obliged to Messrs. Wood and Peacock to tell us, when the learner is to leave off this gratuitous assumption. Since the former says "at present," this pleasant method of taking for granted might be supposed not to last long: and yet these learners will be surprised to hear, that upon this gratuitous assumption volumes have been written, deductions made, and knowledge supposed to have been acquired.

Having thus answered Mr. Peacock's observations, we are sorry only to add that we do not find any reason as yet to depart from our strictures on his friend's work, and that we are not without hopes, that a more attentive perusal of our Review will lead him to inquire a little more strictly into the state of his own knowledge upon this subject. We have challenged Mr. Peacock on his fourth article, and shall expect to see it answered: and if he is not satisfied with the answers given to his other animadversions, or will favour us with additional ones on our Review, we shall be ready to do the utmost in our power to give him satisfaction.